The Living Church

A Weekly Record of its News its Work and its Thought

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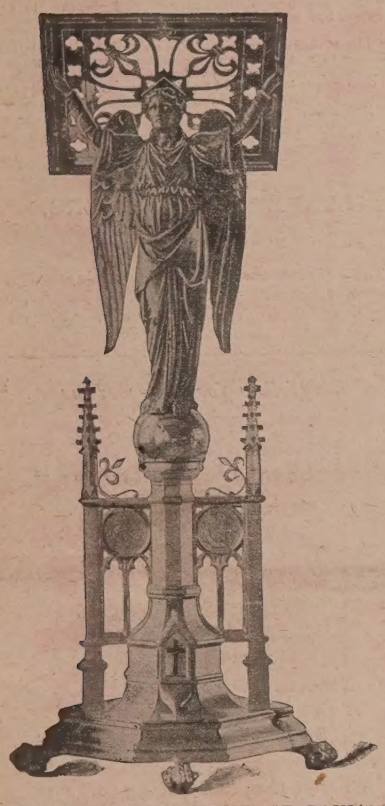

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The Living Church

Saturday, February 17, 1894

News and Notes

THE CIVIC FEDERATION of Chicago, to which we referred a few weeks ago, is now fairly before the public, having taken out articles of incorporation. The Central Council which consists of one hundred members, will choose an executive committee of fourteen. It is proposed to organize auxiliary federations in the several wards. The object of the Federation is civic reform along the lines previously mentioned in our columns, and its work will be divided into six departments: municipal, philanthropic, industrial, educational, social, and moral reform. The need is great, the times are ripe for such a movement, may the results be good!

IF IT WERE not the World's Fair, the great streets and lofty buildings and daring business enterprises of the city would be a worthy theme. But I confess as I go from point to point I have not feelings of unmixed admiration; Chicago is great, but material greatness is the overpowering fact that confronts the visitor, an embodiment of bigness, but human, everything the work of man. It seems to me, as I pass under great structures of fifteen or twenty stories in height, and within, through a maze of offices, as if God stood all apart from the brick and stone and from the plans of men.

"We find the above in an exchange," says *The Diocese of Chicago*. "We do not know who the writer is, but he does not know Chicago, and so our ignorance is mutual. Chicago is far from paradisaic, but there are hundreds of men in those mazes of offices who are leading Christian lives, giving of their substance to Christ's Kingdom, and often denying themselves that they may give. Such blind talk is absurd and unjust."

MRS. MARGARET BENTON of Chicago, has formed plans for a very large enterprise for the benefit of women. It is to be called the Woman's Business Club, and is to be designed for the accommodation of 1,000 persons. It will include co-operative living, arrangements for practical and artistic education and for amusements, and methods of assisting women thrown on their own resources. It is hinted also that the club may take an interest in legislation as affecting the position of women, and enter upon the agitation for woman suffrage and kindred schemes. For the success of an enterprise which seems to have so much of promise, we should hope that this last feature may not be a part of the regular programme. It would always be possible and natural for such an organization to give its influence for securing desirable legislation and aiding in reform movements, but it would probably be a mistake to give a constant political character to a club which undertakes first of all to deal with practical problems.

THE LATE DEAN OF LINCOLN, the Very Rev. J. W. Butler, was for thirty-four years vicar of Wantage in Berkshire. Gifted with large administrative abilities, his work there resulted in making the parish a model one. He trained successfully a number of younger clergy as curates, among whom were Liddon, Mackonochie, Newbolt. Turning his attention to women's work in the Church, he founded the order of the Clewer Sisters, in the face of much suspicion and opposition, this being the first revival of Sisterhoods since the Reformation. He continued their adviser until his death. In 1885, Dr. Butler was appointed Dean of Lincoln, where he introduced many reforms into the cathedral services. He took a leading part in all matters connected with education in the elementary and grammar schools, supporting with head, heart, and hand whatever was for their good. He was energetic, devout, self-sacrificing, ever striving to discharge faithfully the responsibilities of his high calling.

THE CENSUS of the unemployed recently taken in New York reveals even a worse condition of things than was anticipated. It is stated that the number of families suffering from lack of employment is 48,681, consisting of 206,701 persons. Of these families, 39,311 were found to be in immediate need of assistance. The census was taken under the auspices of Columbia College, and President Low, in a published letter to the mayor, makes a strong appeal for all the work that can be given both by the city and by private persons. He also trusts that Congress will see in this state of things an impressive argument in favor of prompt action upon the tariff, in order to remove the element of uncertainty which stands in the way of a business revival. Steps are being taken to start public works, which it is expected will give employment to 5,000 men, but even that hardly begins to meet the problem. Meanwhile there certainly never was a time when Christian people with a superfluity of this world's goods have had their duty more plainly marked out before them.

IT IS REPORTED from Washington that the annual publication of the Smithsonian Institution will be expurgated before it is allowed to see the light. This book contains lectures and essays upon scientific subjects. The newspapers print a statement, evidently from interested sources, that the excisions are ordered with reference to the demands of orthodox religion, and because some of the writers adopt the materialistic position, and others the theory of evolution. But from the extracts furnished, it would rather appear that it is the reputation of the writers as scholars and gentlemen that the censor wished to protect. They exhibit a certain flippancy hardly worthy of trained scholars, perhaps due to an attempted imitation of the style of Prof. Huxley. If the writers imagine that orthodox Christianity necessarily opposes the theory of natural evolution it does not speak well for their knowledge of facts outside their own specialty, and it is therefore well that they should be restrained from exhibiting their ignorance in documents representing the learning of a great public institution, until they have taken a course in more recent Christian apologetics; for instance the writings of Aubrey Moore or Bishop Temple's Bampton Lectures.

THOUSANDS OF PEOPLE were unable to gain admission to St. James' church, Philadelphia, at the funeral of Geo. W. Childs. The services were fittingly held in the church of which Mr. Childs had been for many years a vestryman. Participating in the Office of the Dead were the Bishops of Pennsylvania, New York, and New Jersey. Bishop Potter pronounced a eulogy upon the departed Christian philanthropist. Rich and poor united in a common sorrow for one to whom both owed much. It is a simple fact that if there were more such men among the possessors of wealth, the antagonism between the classes, the vexed questions between capital and labor, would soon become things of the past. True Christian socialism will not interfere with the exercise of energy, skill, and capacity, in the acquisition of this world's goods, but it will impress upon the prosperous the great ruling principle that wealth is not entrusted to them for selfish ends, that no one has the right, as a Christian, to say that "ought of the things which he possesses is his own," but that he holds it as a trust from God, to be used under the divine law of love to God and to his fellow men. The widespread veneration and affection which Mr. Childs has won from his countrymen throughout the land received an illustration in the action of the printers and members of the press in Sioux City, Iowa, who united in a memorial service in the Baptist church of that place, on Tuesday afternoon.

THE APPEARANCE of the Rev. Father Thomas Sherman, S. J., as a lecturer at the Central Music Hall in this city, in defence of the Jesuit Order, was a noteworthy event for several reasons. As the son of one of the greatest of American military leaders and the nephew of a distinguished statesman, he was sure of a respectful hearing. As a man of true American blood and yet a member of a society which to most people seems most un-American, he occupied a sufficiently anomalous position to arouse widespread curiosity. Finally, the very unusual character of his appearance, so contrary to the ordinary policy of the Jesuit Order, which is generally content to go on its way in silence and apparent indifference to public opinion, insured him an interested audience and an attentive hearing. But it may be doubted whether the result of this new departure will be quite satisfactory to the wiser heads of the society. All went well until the closing passage of the lecture, when the speaker, as reported in the city papers, indulged in expressions which seemed to advocate mob law in certain cases. Father Sherman declares that he did not utter the sentences referred to, but did not deny that they were contained in the manuscript which he gave to the reporters. His explanation is that a sheet belonging to another lecture became mixed up with this one. But the point of interest with most people is not whether the sentiments referred to belonged to the particular lecture delivered on this occasion, but whether they would be excusable in any lecture or on any occasion. On the whole, Father Sherman has hardly exhibited that prudence for which the Jesuits are so distinguished, and it is a question whether he has not too much of the "Sherman bluntness" to be put forward as the spokesman of an order which is already widely distrusted.

Brief Mention

Two elderly ladies, members of the Society of Friends in Philadelphia, were quietly sewing, when one said to the other: "Elizabeth, does thee know that I sometimes think that all the people in the world, except me and thee, Elizabeth, are a little queer." Then after a pause, "And sometimes, Elizabeth, I think thee is a little queer thyself."———A Roman Catholic editor rebukes the subscribers who neglect to pay for their paper and allow their account to run on from year to year, "making no mention at confession of their failure to pay the publisher."———*The Brooklyn Eagle* says that it is too easy to get married, society, including minister, magistrates, and laws, all being in a seeming conspiracy to marry off all the young people that tap at the door.——— The Bishop of Fond du Lac, in his paper on "Missions in the Rural Districts," tells of an inquiry from an old lady; "Do not you Episcopalians believe in dancing?" to which the answer was: "Yes; but we do not consider it essential to salvation."———*Church Bells*, London, commenting on the case of Father Himes, ordained at the age of 74 and still in active service in his 89th year, says: "Such a case, we venture to think, shows the inadvisability of a rigid age limit of thirty or thereabouts, which would necessarily exclude experienced men of forty and fifty who are drawn to the ministry by deep and earnest conviction somewhat late in life."———Prof. Huxley is on record as saying: "If I were compelled to choose for one of my children between a school in which real religious instruction is given and one without it, I should prefer the former, even though the child might have to take a good deal of theology with it."———A clever punster has at last solved the problem of the origin of the Church of England. Augustine, he claims, "found, not founded" the Church in England. And the same holds of Henry VIII; he found the Church in England, and therefore he could not found it.———Easter Day falls on "Lady Day" this year for the first time in the history of the United States. The last time these two days fell together was in 1742, and they will not clash again until 1951. Lady Day has somewhat lost significance and importance, and it has never been a special day in this country. It is still, however, the first quarter day of the year, and although for convenience, rents and premiums are generally made payable on March 31st, the law in some States still recognizes March 25th as quarter day. Easter has to fall exceptionally early to come into contact with Lady Day.———"Is it not rather incongruous," says a correspondent, "for our Church club to have its annual dinner on the eve of Ash Wednesday?" It it is a custom, it would seem to us more honored in the breach than the observance.———A correspondent informs us that the text, "As cold waters to a thirsty soul, so is good news from a far country," which we recently mentioned as being found over the door of a post office in China, was also placed over the door of a post office at Brattleboro, Vt., eight years ago, by order of the post master, who is a good Churchman.

Church of England

The Rev. Cyril Wilson has been nominated as successor to Bishop Selwyn, in the see of Melanesia.

The see of Wellington, New Zealand, has been offered to Canon Danks, rector of Richmond, Yorkshire.

The Archbishop of Canterbury has accepted the nomination of the Church Missionary Society, and has expressed his willingness to consecrate the Rev. Herbert Tugwell Bishop of Western Equatorial Africa, in succession to the late Bishop Hill.

After a short illness the Very Rev. W. J. Butler, Dean of Lincoln, passed away. He was familiarly spoken of as "Butler of Wantage," with which place his name will be always connected, for through him Wantage was made famous. He was one of the greatest of parish priests. The Wantage Sisterhood and the penitentiary, as well as parish educational matters, testify to his great ability. Dean Butler's wife survived her husband only one week. They had been married more than half a century.

Canada

An ordination was held on Jan. 21st, in St. George's cathedral, Kingston, by the Archbishop of Ontario. Two candidates were admitted to deacon's orders and two were ordained priests. The service included a celebration of the Holy Communion. The annual convention of St. Andrew's Brotherhood held at Ottawa this year, closed on the 20th. After Holy Communion was partaken of by the delegates, in St. John's church, a business meeting was held, at which it was decided to increase the number of the council from 10 to 15 members. The time and place favored by general opinion for the next convention meeting was in Toronto, in September next, either immediately before or after the exposition. A mass meeting of the delegates was held in the Opera House in the afternoon, which was addressed by the Governor General, Lord Aberdeen, and also by the Bishop of Missouri and the Bishop of Quebec. The former preached in Christ church in the evening, and the Bishop of Quebec in St. Alban's. A. Farren Davidson was again elected president of the Brotherhood in Canada.

The parish of Christ church, St. Catherine's, diocese of Niagara, celebrated the 21st anniversary of its formation on the 7th ult. Rural Dean Armitage, in his sermon in the morning, reviewed the history of the two churches now included in the parish, St. Thomas' and Christ church. The particulars given show steady and rapid growth. The Bishop of Niagara held an ordination at St. George's, Guelph, on Dec. 17th. A canvas is about to be made through the diocese to raise the sum of $10,000, for the purpose of building a see house for the bishops of Niagara. It is proposed that the title shall be vested in the synod which shall undertake to keep the structure in repair. The church at Niagara-on-the-Lake has just had a new metal roof put on, at a cost of $550. The church is now lighted by electricity, as well as the rectory and school house. All improvements are nearly provided for by subscription.

The affairs of the parish of St. John's church, Berlin, diocese of Huron, seem to be in a flourishing condition. The present church being too small for the needs of the congregation, a new one is about to be built. Over $4,000 has already been raised for the purpose. The Bishop confirmed 53 persons on Jan. 14th, holding three Confirmation services during the day at Blyth, Belgrave, and Manchester. Several of those confirmed were well advanced in years, and many of them formerly belonged to other religious bodies. The Bishop also held a Confirmation in St. John's church, St. Thomas, recently, when a class of 18 was confirmed, and at Trinity church, Burford, when 12 received the sacred rite. The members of the two parishes of Burford and Cathcart gave a donation party to their pastor, the Rev. W. N. Duthie and family, on Jan. 21st, when a purse of over $50, as well as many other gifts, were received. It is hoped that the work of reconstructing old St. Paul's, London, which is going on rapidly, may be finished in a few weeks. The old gallery has been taken down and a new chancel added, which with the numerous other improvements, will quite transform the building. The Indian church on Walpole Island was beautifully decorated on Christmas Day, and nearly 100 partook of Holy Communion. The Bishop confirmed a class of 30 at the Indian church at Oneida, on Jan. 8th. The candidates were presented by the missionary in charge, the Rev. A. G. Smith.

The Bishop of Toronto held a Confirmation service in St. John's church, Whitby, on the 10th ult, when a class of 19 were presented. A very interesting meeting was held in the parish of St. John's church, Peterborough, on the 17th ult, on the occasion of the visit of the Rt. Rev. Dr. Tuttle, Bishop of Missouri, who addressed a large audience in the Opera House. The meeting was under the auspices of the St. John's chapter of St. Andrew's Brotherhood. The combined choirs of St. John's, St. Luke's, and the mission church, with members of the Brotherhood, occupied the platform, and led the singing, which was remarkable for its heartiness. Above the platform the two national flags, the stars and stripes and the Union Jack, were hung, joined in the centre by the flag of St. Andrew. The Bishop gave a most eloquent address.

The Bishop of Quebec opened a new church at North Hatley, in his diocese, on the 27th ult. The service was very hearty, the singing being assisted by members from the two neighboring mission churches. The Bishop wore his scarlet convocation robes, and his pastoral staff was carried by his chaplain. The missionary in charge made a brief statement of the cost of the building and the sum needed for completion, referring gratefully to the efforts which had been made by the summer visitors to the little place, most of whom come from the southern states to spend the hot season on Lake Massawippi. The Bishop spoke with great commendation of the results brought about in so few months since his last visit. The Sunday evening services in the cathedral, Quebec, are now fully choral. The Bishop of Athabasca was among the special preachers there for the month of January. There is now a service twice daily in the cathedral precincts in All Saints' chapel. New choir stalls have been erected in the cathedral at the Bishop's expense, and the choir now sits in the body of the church instead of in the gallery as formerly. The Bishop's engagements for January were attendance at Ottawa, at the Brotherhood of St. Andrew's Convention from the 17th to the 23rd; 24th, Quiet Day at Bishop's College, Lennoxville; and consecration of the new church at Hall's Stream, Confirmation and other services to the 28th.

In the report of the Students' Missionary Society of King's College, Windsor, diocese of Nova Scotia, mention is made of the fact that the society has recently joined the Church Students' Missionary Association, an association which embraces all the college missionary societies of Canada and the United States. The King's College Society has done considerable work during the past year in the way of lay reading, thus giving valuable help during the long vacation to overworked clergy. At the last meeting of the rural deanery of Annapolis a practical motion was proposed to the effect that a deanery Sunday School Convention should meet at the same time as the clergy, delegates from the various parishes to be present, one or more of whom should prepare a paper bearing on Sunday School work. It was thought that this plan would promote uniformity in that branch of work throughout the deanery.

A handsome prayer desk in oak was presented at Christmas to Holy Trinity church, Sussex, diocese of Frederick, as a thank-offering by an ex-churchwarden. The last quarterly meeting of the clergy of the deanery of St. John, was held at St. Luke's church, Portland. Several interesting subjects were discussed, amongst others the question as to whether a clergyman not in charge of a congregation was eligible to perform the marriage service. A letter was read from Attorney-General of the Province, stating that in his opinion only those clergymen actually ministering to a particular congregation were under the statue authorized to perform the service. The Bishop of Nova Scotia held an ordination at St. Stephen's on the 24th.

A Chinese class has been established for the winter evenings at All Saints', Trenant, diocese of New Westminster. The class is composed principally of the men in the local laundries. It was found impossible to have the usual choral Celebration in the cathedral, Vancouver, on Christmas Day, owing to the illness both of the Bishop and the Rev. H. Gowen. St. Barnabas', New Westminster, has decided to become self-supporting, and the assistance hitherto received towards the stipend of the curate from Holy Trinity will be dispensed with. The Ven. Archdeacon McKay will be stationed at Donald for the next few months and has left Vancouver.

An interesting event was the meeting of the western committee appointed by the General Synod of Canada to arrange a large number of matters of detail for the western section of the Church of England in Canada. The portion of this committee for the province of Rupert's Land has just held a session at Bishop's Court, Winnipeg. Of the work discussed about nine divisions were taken up, including Church colleges, training candidates for the ministry, Indian, domestic and foreign missions, etc. When the whole western committee meet in June next at Banff or Calgary, the results of the Rupert's Land committee work will be seen and questions now only provisionally settled will be finally decided on.

The 7th convention of the Church Students' Missionary Association for the United States and Canada, was held on the 11th and 12th, in St. George's school house, Montreal. The president in his address referred to this as an eventful year in the history of the C. S. M. A., being the 7th convention and the first to be held on Canadian soil. Five-minute reports from the various colleges respecting their missionary efforts were given. In the evening a public missionary meeting was held at which the attendance was very large. The Bishop of Montreal was in the chair; the welcoming address to the delegates was given by Canon Mills of Trinity church. This was followed by an address from Dr. Carey, Archdeacon of Troy, Saratoga, on "The missionary motive." Bishop Courtney, of Nova Scotia, made the closing speech in his usual eloquent and masterly style. At the business session on the following day very thoughtful papers were read, amongst others one from Mr. W. S. Bernard, of the Theological Seminary, Virginia, on "The relation of the home ministry to the foreign field," and one from Mr. C. H. Young of the General Theological Seminary of New York, on "Associate missions." At the missionary meeting on the last evening, the principal speaker was the Rev. Percy Browne, rector of St. James' church, Boston. At the business meeting which closed the proceedings, the officers were elected. With the exception of the first vice-president, H. O'Malley of Wycliffe College, Toronto, the president and remaining officers were all chosen from members of institutions in the United States.

The 35th annual session of the synod of the diocese of Montreal opened on the 16th, with service and Holy Communion in Christ church cathedral. The Bishop was assisted in the service by the rector of the cathedral, archdeacons, and a number of the clergy. This was the first public appearance of the Bishop since his late severe illness, to which he referred in his charge, thanking his people, both clergy and laity, for their love and sympathy during his time of trial. The Bishop deplored the fact that the diocesan mission fund was yearly decreasing, but in connection with missionary work highly commended the Montreal Diocesan Woman's Auxiliary. Among the matters discussed were the report of the committee on the better observance of the Lord's Day, work carried on in connection with immigration, Church temperance societies, etc. At the evening annual missionary meeting, the Rev. Mr. Brewer gave an account of his work among the lumber camps in which he had been engaged for some years, and the city missionary described the work done in the charitable institutions in Montreal and the gaol, as well as among the poor. The generous gifts is announced to the Montreal Diocesan Theological College of $100,000 from Mr. A. F. Gault, who has always befriended the institution and who presented to the diocese the building in which the college work is carried on, some years ago.

Suitable services marked the festival of the Circumcision in many of the city churches in Montreal, when celebrations of the Holy Communion took place which were largely attended. The Epiphany appeal from the House of Bishops was read in the city churches in January, on behalf of the mission fund.

New York City

At the mission house of All Angels', a novel plan is in operation for helping the unemployed. Men are paid, by an arrangement with neighboring householders, for keeping the streets in the vicinity clean.

A meeting of the West Side Excise Reform Association was held last week in St. Agnes' chapel of Trinity parish. The Rev. Dr. Edward A. Bradley, minister in charge, was elected president of the association for the ensuing year. Addresses were made by Col. Watson and Dr. J. B. Shaw. The aim of the organization is to promote reform in excise legislation in the direction of high license.

Diet Kitchens are being multiplied among the poor on the "East Side." In this effort the Church is taking active part. The church of the Beloved Disciple maintains such a kitchen in its new parish house, and another has been conducted under the auspices of the church of the Redeemer. Recently the Rev. Father Johnson, of the latter parish, has been taking measures to increase the means to extend this branch of work.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, the Girls' Friendly Society, through its branch officers, recently handed in $350 for addition to the endowment fund of the parish. With the former contributions, this makes $1,042.15 raised for the fund by the Girls' Friendly Society. This sum has been doubled by the generosity of Mrs. J. Pierpont Morgan, amounting to over $2,000. The Ever Ready Circle has given $70 for the same object.

At the medical department of Columbia College, an unusual amount of investigation is being carried on in matters affecting the sanitary condition of the city. The number of students in the department is larger than ever before—over 700 in December. This has made necessary the obtaining of more room for the work of several of the professorships. The largest lecture rooms are so crowded that many students have to stand. The museum of Human and Comparative Anatomy now occupies the space left by the removal of the Pathological collection to the north wing of the building. It is hoped that enough of the exhibits will be mounted and catalogued so that the museum can be opened in the spring. The law department is rivaling the medical in growth. Prof. Wm. Lispenard Robb, of Trinity College, has received the Barnard Fellowship, founded in memory of the late President Barnard. The fellowship was awarded to Prof. Robb in acknowledgement of his recent researches in electrical science.

At the last meeting of the Church Club, already referred to in these columns, the discussion of the question of religion was continued, the speakers being Mr. J. Bleecker Miller, Col. B. F. Watson, the Rev. Percy S. Grant, Judge Calvin, and the Missionary Bishop of Spokane. A report was presented by the committee appointed at a previous meeting to inquire into the amount of religious instruction already given in the schools. The instruction is, as already known, nothing more than the reading of Scripture and the use of the

Lord's Prayer. In the brief time the committee had for investigation it prepared statements on the subject from several authorities. The report did not favor the idea that the schools were wholly godless. Mr. John H. Cole, the secretary, presented a letter from the Bishop of Maryland denouncing the use of public school funds to aid denominational schools. The discussion made evident again that the Club is opposed to Roman Catholics receiving benefits from such moneys. At the request of President Zabriskie, Mr. Miller made a very interesting statement concerning the nature of the teaching of St. Thomas Aquinas, whose writings have been recommended as a guide to Romanists by Pope Leo XIII.

The trustees of Columbia College met Monday, Feb. 5th, among those present being Bishop Potter, the Rev. Dr. Morgan Dix, and Messrs. Cornelius Vanderbilt and Stephen P. Nash. Two new trustees, Messrs. H.H.Cammann and W.G. Lathrop, were in attendance for the first time. Prof.Franklin H. Giddings, who has been lecturing on sociology, crime, and penology, was made professor of these branches in the faculty of political science, with James B. Reynolds as fellow. The establishment of this new professorship is regarded as a step of singular importance. The courses in sociology will have a distinctively practical bearing, and the lectures will be supplemented by investigations of existing conditions. It is the purpose of the trustees to co-operate with the various charity and reform organizations, to engage in a careful study of the methods and work of these institutions, and to prosecute such inquiries as will enable the university to be of great service in the cause of charity and reform. Practical benefits for New York and for the country generally are contemplated. The trustees at the same meeting appointed Drs. John W.Brennan, A. J. McCosh, W.R. Whitman, and Mr. Clarence W. Vail to positions in the faculty of the university. Prof. Wm. Lispenard Robb was chosen Barnard fellow in physics. Votes of thanks were passed to Gen. J. Watts DePeyster for two marble busts of Washington, one by Greenough and one by Crawford, and for a bronze medallion of Gen. Phil. Kearney, of the late rebellion, a member of the class of '33. The third course of open lectures at Cooper Union, under the auspices of Columbia, began last Tuesday. Mr. E. R. Q. Gould, statistical expert in the United States Department of Labor, spoke of social problems in great cities. He will continue this theme, touching the "Liquor Question," "Public Recreation," the "Housing of the Poor," and the "Care of the Unemployed.

The 4th anniversary of the Rescue Mission of St. Bartholomew's church, was celebrated on the evening of Monday last. The work has steadily grown since it began in temporary quarters near the Grand Central Depot. A number of similar movements have begun in imitation of its splendid example. Through Col. Hadley's efforts, backed up by the wealth of this parish, under the Rev. Dr. Greer's direction, wonderful things have been accomplished for the roughest class of men. Hundreds of men are fed every night; in the annex, 50 of the lowest of them are provided with night rest in temporary quarters, and saved from lawlessness. The better element, after signs of amendment of life, are allowed to rent beds by the week at a nominal charge, in the upper floors. All are provided with facilities for cleanliness. A new feature is a Bible Club, to which only 12 are admitted at a time. On admission they are passed through a barber shop and a bath room, and are provided with respectable clothes. A feeling of self-respect is thus made the basis of membership. They are given free lodging and board in a pleasantly furnished flat for a month, during which time the Holy Scriptures are constantly made the subject of study. On going out they are aided to resume life as good citizens. The result of this experiment has so far, been very encouraging. None are admitted to the club, who are not hopeful cases. The month of respectable living, combined with moral instruction, seems to make men of them, the reform being remarkably apparent. Old influences seem to lose their hold on these men; and down to the present but few have fallen back to their old evil ways. At the anniversary exercises of the mission, Monday evening, the great hall in St. Bartholomew's parish house was filled by an earnest and appreciative audience. Among those on the platform were the rector, the Rev. Dr. Greer, Mrs. Wm. H. Vanderbilt, Mr. and Mrs. Wm. D. Sloane, and Mr. Abbott, of the neighboring church of the Holy Trinity. Col. Hadley conducted the exercises. Prof. McNab was musical director, and Prof. Hayden acted as organist. Songs were sung by Miss Sarah Wry, the English singing evangelist, and by other persons. There was also excellent singing by the regular chorus choir, and by 25 men, attendants of the mission. Col. Hadley presented his annual report, showing that during the past year 105,000 persons had been fed, and 1,500 articles of wearing apparel given away to deserving cases. The Rev. Dr. Greer made a strong and touching address, in the course of which he dwelt upon the fact that few of the converts ever turn back.

At the Federate Council just held at the See House, and already referred to in these columns, a cordial message was sent to Bishop Huntington, who was absent. A principal matter discussed was the perfecting of State legislation on the incorporation of parishes, which has been pending for a considerable time. The details of the proposed measure were described in THE LIVING CHURCH at the time the first steps were taken. The delay has been caused, in part, by the process of recommending changes to the diocesan conventions of the five dioceses of the State, and awaiting the action of the latter. To obviate this cumbersome process as affecting the council in other matters in the future, Bishop Doane presented a resolution which was adopted, to the effect that the council claims under the caucus of the General Convention power of free action for itself, and that it is not merely an advisory body to the dioceses. Steps however were taken to continue to consult the dioceses in a suitable manner as occasion made advisable. The most important action of the council was introduced by Bishop Potter, in a resolution providing "that a committee be appointed consisting of the bishops of the State, five presbyters and five laymen, to consider and report to a future meeting of this council, as to the expediency and practicability of such a re-distribution of the territory of the State of New York into six or more dioceses, as shall most effectually promote the work of the Church, and the continued usefulness and efficiency of the episcopate." This action is the result of a desire in this diocese to divide in such a manner as to limit its territory to the city and the adjacent county of Westchester. A new diocese would be formed of the counties lying along the Hudson river to the north, and including the cities of Newburgh and Poughkeepsie. In other dioceses the subject of division has been considered more or less definitely, but the present diocesan lines are found to prevent the best arrangement of the new dioceses. It is understood that some definite recommendations will result, which by mutual action of the present dioceses concerned, may be referred to the General Convention of 1895. It is not improbable that three new dioceses may thus be founded, increasing the number of bishops in this State from five to eight. This would form an ecclesiastical province of considerable size. The questions and interests binding the dioceses all together, as parts of the old diocese of New York, have already occasioned thoughtful discussion of the provincial idea. The population of the dioceses has so greatly grown that at present it is reported to be as follows: New York, under Bishop Potter, 2,057,608 in an area of 5,500 square miles; Western New York, under Bishop Coxe, 1,104,795 in a territory of 11,345 square miles; Albany, under Bishop Doane, 989,734, and 20,868 square miles; Central New York, under Bishop Huntington, 816,614, and 11,601 square miles; and Long Island, under Bishop Littlejohn, 1,290,097, and 1,470 square miles.

Philadelphia

It is announced that at old Christ church, the Rev. Dr. C. Ellis Stevens, rector, there will be a service of song every Sunday evening during Lent.

A mid-day service for business women, which has been a feature at St. Stephen's church, the Rev. Dr. S. D. McConnell, rector, for several years past, is announced to be held daily at 12:30 P. M., and to occupy 25 minutes.

The daily Lenten services for business men were commenced at St. Paul's church, 3rd st., on Ash Wednesday, by a short service conducted by the Rev. George Rogers, priest in charge, after which Bishop Whitaker addressed a very large congregation on "Self Examination."

Sixty-eight Sunday schools of the diocese have been supplied with 13,655 mite chests for Lenten offerings. The treasurer of the Advent offerings has received $790 from 37 schools.

Confirmations in city parishes are reported, viz.: Geo. W. South memorial church of the Advocate, 31; St. David's, Manayunk, 22; Redeemer (Seamen's mission), 38; St. John Chrysostom (including one from Holy Trinity), 6; St. Martin-in-the-fields, 18; Calvary, Germantown, 10.

On Ash Wednesday, at St. Clement's church, the Rev. A. B. Sharpe, rector, in addition to three Celebrations, Matins, and Evensong in the chapel, a parochial retreat, conducted by the rector, was held in the church, meditations at 10 A.M., noon, 3, and 5:30 P. M., with the penitential office and sermon at 8 P. M. Daily services at different hours are announced for the Lenten season.

In the will of Julia C. Stout, probated the 3rd inst., is a bequest to the trustees of the Nashotah Theological Seminary of $1,000; and to the Board of Missions, $15,000 for work especially under the charge of Bishop Hare of South Dakota and Bishop Whipple of Minnesota. She also made a contingent bequest of a portion of her residuary estate to the same missionary objects.

The 3rd choral choir festival at the church of the Saviour, was given on Sunday evening, the 3rd inst., when the sermon was preached by the rector, the Rev. Dr. W. B. Bodine. The vested choir of 40 men and boys under the direction of Mr. J. C. Bierck, organist and choirmaster, rendered the service, Macfarren in G, and the anthems, "The sun shall be no more," Woodward, and the 97th Psalm, by Trimnell.

The Girls' Friendly Society connected with Emmanuel church, Kensington, the Rev. D. D. Smith, rector, gave a package party on the evening of the 6th inst. A large number of packages were received and donated to the Northeast sick diet kitchen of the City Mission, while cash to the amount of $50 was realized, which is to be used in partly furnishing a room in the G. F. S. Home, at Atlantic City, N J.

A meeting of the Woman's Auxiliary was held in Holy Trinity parish house on the 31st. ult. Bishop Hare presided and spoke of the work in Japan. The Rev. Messrs. Sowerby and Bates described what is being done in China, and the need of more help. Miss Sybil Carter pleaded for Africa. The offering was taken by two Japanese students, who had been interested listeners throughout the service.

The 4th annual report of St. Margaret's House, Cape May, N. J., (which is under the care of the Sisters of St. Margaret working in connection with St. Mark's church), states that 334 women and girls were received for a fortnight each from the opening of the house in June, until its close in September. The house is intended for girls and women, from 5 to 55 years of age, suffering from debility incident to hot weather and a crowded city. The institution is supported entirely by voluntary contributions.

A pre-Lenten service for the clergy was held on the 5th inst, at the church of the Epiphany, conducted by Bishop Whitaker, who made an address, and celebrated the Holy Communion. The offertory amounted to $70.33, which was subsequently handed over by the Bishop to the City Mission for use among the unemployed. After the service the Rev. Dr. B. Watson and the Rev. Isaac Gibson were appointed a committee to prepare a "minute" expressive of the feelings of the clergy in relation to the death of Mr. George W. Childs.

At the morning service on Quinquagesima Sunday, at St. James' church, Kingsessing, the Rev. S. Lord Gilberson, rector, there was presented a handsome brass altar desk as a memorial of Miss Kate Eastwick, who entered into eternal life on Christmas Day, 1879. It is the gift of Mr. and Mrs. Isaac T. Jones. Also a copy of the beautiful illuminated folio edition of the Book of Common Prayer, after the standard, as a memorial of the father, mother, brother, and sister of Mr. Wm. H. Ashburner. The chancel was enriched by new hangings of violet damask, the gift of members of the parish. In the evening, Bishop Whitaker confirmed a class of 24 presented by the rector.

At St. Mark's church, the Rev. Dr. A. G. Mortimer, rector, in addition to the two regular daily Celebrations, a third will be offered on Thursdays and holy days at a later hour. The Sunday night mission services will be rendered by the full choir, followed by a mission sermon by the rector. At the Thursday night service the music will be rendered by the Men's Choral Society, and will be of a very high order. The sermons are by the rector on "The Sin of Man and the Love of God." A special service at 3 P. M., on Sundays for children is also announced, to which all children are invited. It is thought this is the only Lenten service especially for children.

The contributors and subscribers to the Young Woman's Boarding Home Association, held their 3rd annual meeting on the 5th inst. The board of managers reported they had given up the two houses on Lombard st., and that the girls had been removed to Wayne, where a house had been tendered for their use by Mrs. T. K. Conrad. The treasurer's report showed that the present endowment fund amounts to $10,725. The receipts during the past year were $11,043.74; present balance $646.13. A board of council consisting of 4 clergymen and 6 laymen were chosen; while 19 lady managers were also elected for the ensuing year.

The annual meeting of the contributors to the Educational Home was held on the 1st inst., at the Lincoln Institution, the Rev. Henry J. Rowland presiding. The report of the board of managers stated that 16 of the boys visited the Columbian Fair. The proficiency the older boys have attained in music is wonderful. The admission committee report as follows: Boys received since its opening in 1871: white boys, soldiers' orphans, etc., 461, Indian boys, 292, total, 766; 464 white and 180 Indian boys have returned to their friends; 7 white and 9 Indian boys have died; 6 boys are on scholarships. The chaplain reported: Baptisms, 25; average attendance at Holy Communion, 15; confirmed (including 10 girls from the Lincoln Institution), 25; burial, 1. The treasurer of the board of council reported, balance from 1892, $2,678.03; receipts, $12,467.14: present balance, $2,532.75. The treasurer of the board of managers reported, balance from 1892, $119.92; receipts, $19,101.67; present balance, 231.51.

The ex-resident physicians of the Episcopal hospital, numbering about 50, headed by Dr. D. Murray Cheston, assembled in the library of that institution on the evening of the 30th ult., and presented a splendidly executed half-length oil portrait of the late superintendent, Dr. S. R. Knight, to the board of managers. The presentation address was made by Dr. Richard H. Hart, who paid a glowing tribute to the long and faithful service of the deceased superintendent, which covered a period of over the third of a century. The portrait was received in behalf of the board of managers by Dr. John Ashhurst, who said the beautiful tribute of the beloved superintendent would be hung in a place of honor in the general office, between the portraits of John and Samuel Welsh. After other addresses the party had supper.

Preparations were begun on the 29th ult., in St. Luke's church, Germantown, for the erection of the new orga

which when finished and in place will have cost about $12,000. This instrument is built on lines similar to that in St. Paul's cathedral, London. Whilst there are but three manuals, there are five distinct organs controlled by them. The whole of the mechanical movements, key action, draw stops, etc., is under "tubular pneumatic" control, a system which makes use of compressed air as the means of communication between the player and the various parts of the instrument. The case work enclosing the organs has been designed by architect George T. Pierson, to harmonize with the new rood screen, which is shortly to be erected. The entire specifications of this instrument have received the approval of Sir John Stainer. Mr. Carlton C. Mitchell is the builder; the great instrument in St. Stephen's church, Boston, also from his factory, has elicited the admiration of many organists.

The contributors to the Church Home at Angora held their annual meeting at the parish building of Holy Trinity, on the 6th inst., Bishop Whitaker presiding. The annual report states that the affairs of the home are in a flourishing condition. There are at present 105 children in the institution. During the past year 25 girls have been admitted, and 19 discharged, placed out, or returned self-supporting to their relatives. The sanitary condition of the home is excellent. In addition to the regular instruction given by the resident teachers, there are four Bible classes, a sewing class, and a cooking class taught by the managers or their friends. The girls have also had the benefit of a course of 18 lectures in cooking at the Drexel Institute, which were given free of charge. Mention is made of the loss sustained by the home, in the death of two of its most liberal supporters, Messrs. A. J. Drexel, and G. W. Childs, the former of whom was for many years a member of the Board of Council. The treasurer's report states that the endowment fund has been increased during the year by several legacies and gifts; it now amounts to $168,301.83. The report of the treasurer of the home showed a balance of $155 after the yearly expenses had been paid. The officers of the association were re-elected for the year without charge.

At St. Thomas' church, the Rev. O. M. Waller celebrated his first anniversary as rector on Quinquagesima Sunday. There was a plain celebration of the Holy Communion at 8 A. M., and that at 11 A. M. was full choral, the vested choir of 30 colored men and boys rendering Stainer in F, including the anthem, "Incline Thine ear," Hummel. The rector gave a brief history of the parish from its inception, and of its having now reached its centennial year. During 100 years the parish has had six rectors, and for 72 years been administered by colored priests. The mortgage a year ago was $8,200, and is now $5,400, the congregation having contributed $800 towards this reduction. The bequest of Miss Erwin, recently noted in these columns, will more than liquidate the indebtedness. During the past year 59 persons were confirmed. Of this number only 29 had received any Church training; there were 17 Methodists, 7 Presbyterians, 6 Baptists, and 2 Roman Catholics; 47 of the class were adults. There are now 30 candidates for the same holy rite, of whom 15 are adults; and included in this number are 9 Methodists, 3 Baptists, and one Presbyterian. Last year there were 220 communicant members, which number has now increased to 293. There were present in the chancel and assisting in the service the Rev. Messrs. Paulus Moort, M. D., and W. C. Starr. At Evensong, the Rev. J. N. Blanchard was the preacher.

Diocesan News

Chicago

The Rev. D. C. Peabody desires us to say that he has not resigned the rectorship of Emmanuel church, Rockford. His wardens, vestry, and congregation have most heartily urged him to remain and go on with his present work, and he has therefore decided to do so.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—It has been ascertained that the belfry of Christ church contains a chime of bells of exceptionally fine casting, and in a good state of preservation. They were imported from England in 1744, and compose the first chime in this land. The last time they were rung was in 1824, when Lafayette came to the city. Then the services of eight skillful bell-ringers were employed. They will be rung again on Easter Day after many years of silence.

At the recent dinner of the alumni of Hamilton College, the Rev. Dr. W. C. Winslow, who is the senior vice-president of the organization, and the Rev. George Hodges, D.D., were present, and made addresses.

The Boston alumni of Trinity College had their annual meeting at Hotel Brunswick, Feb. 1st. The old officers were re-elected, with the exception of Mr. George W. Sargent as secretary. Mr. Gardner White presided, and addresses were made by the Rev. Dr. Williamson Smith, Dean Hodges, Samuel Eliot, LL.D., and the Rev. Dr. Nash, of Cambridge.

A life-like portrait of Bishop Brooks, enlarged from a photograph, has been placed in the parish rooms of Trinity church. It is the work of Mr. Darius Cobb, and is regarded as an excellent piece of work.

The American Colonization Society held a meeting in the Old South Meeting House on the afternoon of Ash Wednesday. The Rev. D. D. Addison presided and defined the object of the society, which was formed in 1822. It provides homes in Liberia for the colored people. Bishop Potter, who is the president of the society, made the principal address. Among other things he said: "You and I are of the dominant race here and we mean that this shall be so. I am perfectly free to say that if I were colored and in a place where I could not rise to the highest position and equal the best, I would not stay there an hour. And I believe the time is coming when the colored man will see that his manhood and best chance are bound up in the land from which he came."

Mr. Robert Paine tendered a reception to Dean and Mrs. Hodges, of Cambridge, at their residence on Joy st., on Monday afternoon, Feb. 5th. A number of the clergy and laity were present.

Part of the proceeds of the authors' reading at the Hollis st. theatre have been given to the City Board of Missions. The sum was $200.

A Quiet Day was held on Ash Wednesday at the church of the Carpenter by the Rev. J. W. Hyde. Holy Communion was celebrated at 8:30 A.M., and the day closed at 5 P.M. The Rev. S. R. Fuller will deliver an address on Feb. 15th, upon the topic, "Salvation for the individual dependent upon salvation for society. Feb. 22nd, a day of conference and prayer upon "Social Themes in Spiritual Lights," will be held. The Rev. W. D. P. Bliss and the Rev. W. L. Bull will have charge of this service.

The following clergy will have charge of the daily Lenten services at St. Paul's church: The Rev. Messrs. Edward Abbott, John S. Lindsay, Wm. Hall Williams, Philo W. Sprague, Charles N. Field, and Charles J. Ketchum.

CAMBRIDGE.—A reception to the Rev. Dr. and Mrs. Hodges was given in the parish rooms of St. James' church by the clergy of the city. The Rev. Dr. Abbott made the formal greeting of welcome to the new dean, and addresses were made by the Rev. Dr. Gushee, Charles H. Perry, and others. Dr. Hodges responded, and referred to the warm hearts of the New England people, and expressed his belief in the power of Christian Unity. The Rev. Mr. Wellman closed, with prayer, this pleasant gathering. About 150 ladies and gentlemen were present.

The union services of the churches of our faith will be held Wednesday evenings during Lent at Christ church. The preachers are: The Rev. Messrs. Edward S. Drown, Arthur B. Moorhouse, Wm. H. Dewart, Albert E. George, James H. VanBuren, and George S. Converse, D.D.

NEWTON.—The cantata, "Daughter of Jairus" was well rendered Sunday evening, Feb. 4th, in Grace church. It was the last public appearance of the popular soprano, Master Gratton Abbott.

EAST BOSTON.—A farewell reception was given the Rev. R. W. Plant by his old parishioners on the evening of Feb. 1st. Over 300 persons were present, and expressed their appreciation of the work which has been accomplished during his four years' rectorship, and wished him God-speed in his new charge.

FITCHBURG.—At the recent conference of the neighboring branches of the Girls' Friendly Society, delegates were present from Holy Trinity, Marlborough, and All Saints', Worcester. Topics bearing upon the work of the society were discussed. Miss McIntosh, the diocesan president, and Miss Hoppin, secretary, were present.

Maryland

William Paret, D.D., LL.D., Bishop

APPOINTMENTS OF THE BISHOP

FEBRUARY

16. Grace church, Georgetown, evening.
18. A. M., St. John's, Georgetown; 4 P. M., Christ church, Washington; evening, St. Mary's chapel, Washington.
21. Commission for Colored People.
25. Baltimore: A. M., St. John Baptist; 4:30 P. M., Grace church; evening, St. James', 1st. Afr.
27. Evening, Advent mission.
28. " Atonement, Baltimore.

BALTIMORE.—The 23rd annual report of the parochial charities of old St. Paul's church has been issued by the rector, the Rev. J. S. B. Hodges, S.T.D. The total contributions for 1893 amounted to $5,211.44, expended as follows: Boys' school, 2,444.94; St. Paul's House, $650; Church Home, $1,960; accumulating Episcopal fund, $126.50. St. Paul's House has just received its first legacy, a bequest of $400 from Mrs. Charlotte Boyd. At the boys' school 25 boys are received as beneficiaries. The Church Home takes care of ten persons, for whom St. Paul's church makes itself responsible. The report closes with an appeal for $5,200 for the parochial charities in 1894. Mr. Wm. H. Blackford is the treasurer.

At a recent special meeting of the Maryland State Temperance Alliance a letter was read from Bishop Paret and others, endorsing the principles of local option. The Rev. Julius E. Grammer, D.D., made an address at a temperance mass-meeting, on Jan. 23rd, in advocacy of the local option bill to be presented to the Maryland legislature, which has been prepared under the auspices of the Maryland State Temperance Alliance.

The Bishop preached, and confirmed a class of 11 persons at the church of Our Saviour, on Sunday, Jan. 28th.

By the will of William W. Tinges, who died Jan. 25th, there is bequeathed one-tenth of his estate to the rector of St. Paul's church, of which he was a member, for Church purposes.

Bishop Paret is preparing a large map of the diocese of Maryland, which will show clearly the county lines, the parish lines, churches, chapels, and mission stations. The work has been delayed somewhat owing to the difficulty in determining the parish lines exactly. The map is being prepared by request of the committee of missions, a member of which has offered to defray the larger part of the cost.

By the will of Elizabeth J. Nichols, who died Jan. 12th, $500 is bequeathed to the diocesan convention of Easton, in trust, for the support of the rector of St. John's parish, Hillsboro, Caroline Co., Md.

WASHINGTON, D. C.—The feast of the conversion of St. Paul, and the parish festival of St. Paul's parish, was celebrated on Thursday evening, Jan. 25th. A special musical service was rendered by the surpliced choir, and addresses were made by Bishop Talbot, of Wyoming, and the Rev. Alfred Harding, the rector. Bishop Barker, of Western Colorado, formerly the rector of the parish, was present, but was unable to speak, owing to a severe cold. Bishop Talbot gave an interesting account of missionary work in the West.

A bill was filed on Jan. 15th by Catherine Boswick against Louisa D. Lovett and others, to obtain a judicial interpretation of some portions of the will of Anna M. Maulsby, in which $80,000 is left for a "memorial home" for destitute women, to be established at Kalorama as an adjunct to St. John's church, of this city.

OXON HILL.—St. Barnabas church, St. John's parish, the Rev. M. L. Poffenberger, rector, has been repaired at a cost of $1,300. Only $300 of this amount remains unpaid. Many memorials have been presented to the church, among which are an altar cross, altar lectern, pulpit, and prayer desk.

HAGERSTOWN.—At a public meeting held Jan. 24th, of which the Rev. Henry Evan Cotton, of St. John's parish, was chairman, a society was organized to prevent street begging. A representative will be employed to canvass the town and ascertain the amount of poverty existing, and the persons out of work. Head-quarters for distributing food, clothing, etc., will be established at the parish house of St. John's.

ANNAPOLIS.—A reception was held Jan. 28th at the Chase Home, and was attended by about 200 guests. The reception was given through the efforts of friends to aid Sister Emily, the deaconness in charge, who was appointed by the Bishop, and elected by the trustees, in October, 1893. It was financially a success, and a grateful tribute to the memory of the founder of the charity, Mrs. Hester Chase Ridout.

Miss Anita Southgate, daughter of the Rev. William S. Southgate, D.D., rector of St. Anne's church, was married to Prof. Edwin Davis Pusey, of St. John's college, on Wednesday, Jan. 31st, at St. Anne's church. The ceremony was performed by the Rev. J. C. Gray, of Fredericsburg, Va., brother-in-law of the bride.

Olympia

John Adams Paddock, D.D., Bishop

SEATTLE.—St. Mark's church is undergoing a real revival in ways both temporal and spiritual. The rector, the Rev. D. C. Garrett, having been asked to consider calls to other places, the representative men of the parish held a meeting at the Chamber of Commerce and pledged themselves individually and collectively to his support in every way possible. At this meeting it was unanimously resolved that the vestry be asked to abandon the system of renting pews and rely upon the method of stated subscriptions. The vestry having complied with the resolution, the men have responded by increased subscriptions in many cases, and in several instances with a doubling of the support rendered. The women too have met in mass-meeting and have put their work on a sound basis, a large number of circles being formed to raise a specified amount during the present year for the reduction of the church debt. With the return to ordinary business prosperity the building of a new church edifice will undoubtedly be projected.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. R. W. Barnwell has been elected a member of the Standing Committee to fill the vacancy caused by the death of Dr. Stringfellow.

The improvements in the heating and ventilating apparatus of the church of the Nativity, Huntsville, have been completed, thereby adding greatly to the comfort of the congregation.

On Sunday, Jan. 27th, Bishop Wilmer visited St. John's church, Mobile, and confirmed a class of five.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

CITY.—The Rev. Dr. Wright has entered upon the work of city missionary in Milwaukee, having resigned the charge of Trinity church, Wauwatosa, in which he is succeeded by the Rev. W. J. Lemon.

Lenten services at the cathedral include a course of Sunday evening sermons on Cain, Esau, Pharaoh, Korah, Balaam, and Saul; a course of Wednesday night lectures on the Church; and a course for Friday nights on six complaints of our Lord against his people. On Ash Wednesday there were three early Celebrations, with a late Litany service and sermon, and two Evensongs. The side chapel at the cathedral is to be known as St. Mary's chapel.

MADISON.—The Bishop recently visited Grace church and confirmed Mr. O. J. Scovell, until recently a Presbyterian minister at Poynette. Mr. Scovell becomes a postulant for Holy Orders and will be under the oversight of the Rev. Fayette Durlin, rector at Madison.

KENOSHA.—The Feast of the Purification is always a marked day at Kemper Hall. On its occurrence this year, in addition to the usual solemnities, a memorial window of the late Bishop Knight was placed in the chapel. The window is one of Booth's, and the donor, one of the Associates of the Sisters of St. Mary, Miss Elizabeth Knight, was guided in her choice of subject by the fact that this design was selected by her father during his rectorship in Lancaster, Pa., for a window which he placed in St. James' church. The angel is clothed in robes translucent with soft coloring, and the event of the Annunciation is indicated by the forward movement of the figure, the hand uplifted in salutation, and by the lilies in the foreground. The wings, of "color dipped in heaven," show the predominating crimson, betokening that the errand of the messenger of light pertains to man's redemption. The inscription in the border of the window is taken from the Vulgate, the English text being St. Luke i:19. Between the figure of the angel and the lower inscription are three medallions containing the instruments of the Passion. The window is placed on the south side of the chapel, opposite the choristers and next the organ. It was formally blessed by Bishop Nicholson, who also admitted eight young lady students into the Guild of the Holy Child. He then proceeded with a choral celebration of the Holy Communion.

New York

Henry C. Potter, D.D., LL.D., Bishop

ANNANDALE.—On Thursday evening, Feb. 1st, Mr. Paul Shimmon, a native Persian now studying at St. Stephen's, gave an interesting lecture on his country, to a large audience. Among those present was the Rev. Dr. Morgan, of New York City.

NEWBURGH.—The church of the Good Shepherd, the Rev. John Marshall Chew, rector, was visited by Bishop Potter on the morning of Sexagesima Sunday, Jan 28th, and Confirmation was administered to a class of 74. Later in the day the Bishop inspected the annex of St. Luke's Hospital and held a service of benediction in the ward in the presence of several clergymen, and trustees, and a gathering of friends of the institution. The same day he administered Confirmation at St. Paul's church and at St. George's church in this city.

MIDDLETOWN.—The last meeting of the Archdeaconry of Orange was held at Grace church, the Rev. David Evans, rector. Bishop Potter presided. The preacher at the opening service was the Rev. Chas. A. Tibbals. The meeting for business was occupied by encouraging reports from the archdeacon, the treasurer, and the missionaries. There was a fair attendance of clerical and lay delegates.

POUGHKEEPSIE.—The Ven. Henry L. Ziegenfuss, D D., archdeacon of Dutchess and rector of Christ church, died suddenly at Vassar Brothers' Hospital on the evening of Thursday, Feb. 8th. He had been sick for two weeks and was apparently convalescing. Death was caused by heart disease. The archdeacon was born at Kresgeville, Pa., Nov. 3rd, 1844. His wife died only about two weeks ago. By his death there are two vacancies in the list of archdeacons of the diocese.

Southern Florida

Wm. Crane Gray, D.D., Bishop

BISHOP GRAY'S VISITATIONS

FEBRUARY

16. Courtenay.	18. Merritt and Cocoa.
19. Georgiana.	21. Eau Gallie.
22. Melbourne.	25. Lake Worth.
26. Jupiter.	27. Hobe Sound.

TAMPA.—A Joseph Cross memorial branch of St. Andrew's Brotherhood has been organized with ten charter members in St. Andrew's church, Mr. Guy V. Warren, director, and John T. Douglas, secretary and treasurer. Within the past week also 12 charter members formed a Matilda Wall Memorial branch of Daughters of the King. The rector, the Rev. Wm. Wilson DeHart, is very much encouraged by the interest shown among the young people, and hopes for a great revival of work.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Bishop Davies held a conference with the clergy of Detroit, and with the members of the vestries of Detroit parishes, on Thursday evening, Feb. 1st, in Grace church, Detroit. There was an attendance of about 75. The subject under consideration was the missions of the Church within the city, and within the convocation of Detroit, and their present needs. A committee consisting of one layman from each parish and each mission was appointed to raise funds for the work and report in one month's time. Initial steps were taken to form a Church Club for Detroit.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Northern Convocation held its winter session at Emmanuel church, Corry, Jan. 16th–18th. At the special services with which it began, the congregation presented a handsome carved oak altar in memory of the Mission preached in this parish by the Rev. Lewis T. Wattson, of Kingston, N. Y., during November. Various persons in the parish presented memorials of their dear ones in Paradise, Eucharistic and Evensong lights, brass pulpit and lectern.

The opening service of the convocation was also the first appearance of the new surpliced choir, which was installed by the Bishop, who reminded them of the solemnity of their duty of praise and thanksgiving, and urged them to come before God with clean hands and pure hearts. The Bishop made an address on the use of symbolism as exemplified in the position of the furniture and adornments of the church and altar, making it clear that nothing in the church fails to teach spiritual truth, and that everything is a type of heavenly things. The benediction of the memorials followed, in which the Bishop was assisted by the Rev. Messrs. Raikes, Yewens, and Lamson. The sermon was preached by the Rev. Wm. Walton, from II Chron. vii: 9. A class of 17 was confirmed and addressed by the Bishop, making 33 persons confirmed in the parish during the past ten months.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The second quarterly meeting of the Buffalo Local Council of the Brotherhood of St. Andrew was held in Grace church, Lockport, the Rev. W. F. Faber, rector, on Thursday evening, Feb. 1st. A special train was chartered for the Buffalo delegation consisting of 125 persons of whom about 25 were women. These were joined in Lockport by delegates from Jamestown and Tonawanda, who with the Grace church chapter made a congregation of about 300 persons assembled in the guild house. A shortened form of Evening Prayer was said by the rector, after which a sermon was preached by the Rev. C. F. J. Wrigley, from the words, "I will make you fishers of men."

The conference was called to order by Mr. M. K. Lewis, president of the local council, and Mr. F. A. Ransom, of Lockport, was elected chairman.

The question of the evening, "What does the rule of service require of us as brotherhood men?" was discussed. Mr. Lewis, of St. Paul's, Buffalo, answered: Prayer. Mr. Burns, of Ascension chapter, answered: Persistent following after our man. Mr. Richard Cushman distinguished between asking a man, and making a conscious effort to bring a man to the service. Mr. Clough of St. Mary's, said the rule of service required us to take the Church to men if men did not go to church, and illustrated his meaning by reference to his efforts as a lay-reader in a rural district. "When you cannot find your man in an old field, seek a spiritually neglected place, hold service as a lay reader and invite men to the service."

Mr. Lewis Stockton said the object of the Brotherhood and also of the Layman's League was identical with the object of the Church, namely, to work toward the fulfilment of the petition, "Thy Kingdom come," and he best fulfilled the rule of service who most effectively labored to this end. He pointed out that the personal characteristics of St. Andrew the apostle were not much known beyond the fact that he labored to extend Christ's kingdom.

Dr. M. D. Mann, of St. Paul's chapter, and Mr. Stephen L. Angle, of Ascension chapter, spoke on the work of reaching boys between the ages of 15 and 20 years, by treating them as young men, increasing their self-respect and their respect for the Church by helping them to become aggressively active.

The ladies of Grace parish with their accustomed hospitality entertained the visiting brethren, and after singing the Doxology the conference adjourned. It is worthy of remark and significant of the hold the Church is gaining on young men through the Brotherhood, that when the Y. M. C. A. of Buffalo, recently visited Lockport on an errand similar to that above described, its delegation was only about half as large as that of the Brotherhood. It is also noteworthy that this departure, of going out from the strong centres, marks the first recognition by the Buffalo chapters of their responsibility for the weaker chapters.

A new Hook and Hastings organ is being put into Grace church, Lockport, to cost, it is said, about $5,000.

LE ROY.—St. Mark's church, the Rev. Pierre Cushing, rector, received on Christmas Day a memorial gift of a jewelled altar cross of rare beauty and workmanship, and a pair of brass altar candlesticks with tapers. The gift was a memorial to the late Mrs. David Rinaldo Bacon from her son and her daughter-in-law, Mr. and Mrs. Walter Rathbone Bacon, of London, Eng. The solid brass cross, the largest that the Gorham Mfg. Co. has ever made, stands three feet in height, rising from a triple base symbolic of Faith, Hope, and Charity. The I. H. S. appears beautifully executed in relief, while the crown circles the cross at this point. Five large jewels of cut crystal stud the cross, symbolizing the five wounds of the Crucified. Each of the twenty-four points of the aureole is marked at the base by cut crystal jewels. The cross on the front of its triple base bears the following inscription:

In Loving Memory of Elizabeth Rathbone Bacon, born in Le Roy, N. Y., Dec. 22, 1821. Died in New York, May 1, 1892. Presented to St. Mark's church by her daughter-in law, Virginia P. Bacon.

The large beautiful candlesticks of brass are superb in design and a fitting accompaniment to the cross. They are presented by Walter Rathbone Bacon, and inscribed with the same words as the cross, except that his own name is substituted for his wife's as the donor of the memorial. The tapers in them are very large ones, and are lighted only at the celebration of the Eucharist.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

GRAND RAPIDS.—The parishioners of Grace church and the clergy and laity present from other parishes were treated to a lecture and addresses replete with wisdom and eloquence from the lips of the Bishop of Springfield, on Jan. 30th, 31st, and Feb. 1st. The music of the service preceding the lecture on Tuesday evening was well rendered by the vested choir. Bishop Seymour discoursed on "Church principles," and bravely defended the "Faith once delivered." Wednesday the sermons to the clergy were all from the one verse, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." The Church of the living God was described in glowing colors, and the honor of serving in the sacred ministry was emphasized.

The Quiet Day for women on Thursday, was a day of inspiration, for those who attended..

Bishop Gillespie attended most of the conferences and assisted in the services.

Arrangements have been made for the holding of three Missions, at Allegan in mid-Lent, at St. Mark's, Grand Rapids, and at St. Paul's, Elk Rapids, after Easter. The missioners are respectively the Rev. John Brewster Hubbs, the Rev. J. Floyd Tomkins, Jr., and the Rev. Dr. Campbell Fair.

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The Ladies' Aid Society of St. Helena's church, Boerne, have during the past year put a new roof on the church building, painted the exterior, and erected a belfry. In addition to this they have contributed freely to local charities, specially in educating a young man who had lost his leg in a railway accident. Most of the money, amounting to about $400, was earned by their needles. The church is without a rector.

The Rev. Mr. Pilcher, formerly connected with this jurisdiction and for several years a school teacher in San Antonio, was recently run over by an engine at the I. and G. N. depot and one of his legs had to be amputated. The St. Andrew's Brotherhood and Mr. Rose's Relief Society came to his assistance, securing him every needed attention at the Santa Rosa Hospital.

The mission work in the Concho country is without a minister. This field of labor embraces a circuit of 400 miles.

The congregation of Fort McKavett are endeavoring to make an arrangement with the Rev. Mr. Bradshaw of San Angelo to give them one service a month.

Western Colorado

Wm. Morris Barker, D.D., Bishop

The Rev. A. Miller has been at Montrose since early in the summer, and has gathered together a good congregation in the Court House, a most unsuitable building. The Bishop has just secured three fine lots for a church, and hopes as soon as the spring opens to build an $800 church, if the money can be obtained. Bishop Barker during the last 11 months has travelled over 32,000 miles by rail and 600 by wagon; has spent 40 nights in a Pullman; has written 1,679 letters; and when at home (where he has been for not more than two months), is at his desk, busy with letters, journal, and accounts, from early until late. Yet he says: "It is a wonderfully hopeful life. It would make an optimist out of the worst pessimist." In company with one of the clergy he spent three weeks in the cattle country. They had had but one service of any kind in a valley 75 miles long, in eight years. An active man could almost secure his support if he would hold services at five or six places, and could direct the religious life of over 200 families.

Connecticut

John Williams, D. D., LL.D., Bishop

The Rev. Joseph Hooper, of Durham, will, during Lent, deliver a series of lectures to the senior class of the Berkeley Divinity School, on American Church History, a subject with which he is exceedingly familiar and will doubtless make very interesting.

Holy Trinity parish, Middletown, the Rev. E. C. Acheson, rector, expects in the near future to reconstruct their parish building and erect one more suitable to the requirements of the work.

The meeting of the Litchfield Archdeaconry appointed for Jan. 30th and 31st, came near being a failure. A severe storm prevented most of the brethren from getting there, while the grippe and smallpox in Winsted, a near-by town, afforded a reason for others not attending. A few of the members held a missionary meeting on Tuesday evening in the parish church, and listened to a very interesting address by the Rev. E. L. Sanford, archdeacon from The Platte, Neb., who is doing a most excellent work under Bishop Worthington. Early Communion was held the next morning, at 7:30. After breakfast the members met at the rectory and adjourned all business to the May meeting, to be held in the old historic parish of Woodbury.

NEW MILFORD.—A daily service will be held in All Saints' parish, the Rev. F. B. Draper, rector, during the Lenten season. In connection with this parish is the "Ingleside" Girls' school, which has at present 40 boarders and 12 day scholars, the full number that it can accommodate. The rector is the chaplain and also one of the instructors. The musical department both of the school and the church is under the charge of a very able instructor, Mr. E. G. Clemence, a recent graduate of the Royal Conservatorium of Music, of Leipsic. The following well known preachers will address the parish and school on the Tuesday evenings during Lent: The Rev. Wm. H. Lewis, of Bridgeport; the Rev. J. D. Hartley, D. D., of Great Barrington, Mass.; the Rev. Edmund Guilbert, D. D., of Southport, Conn.; the Rev. W. W. Kirkby, D. D., of Rye, N. Y.; the Rev. R. F. Putnam, of Lime Rock, Conn.; the Rev. C. H. Schultz; the Rev. E. T. Sanford, rector. Special services will also be held in St. John's parish, and well known preachers are expected each week during Lent.

CANAAN.—The Rev. F. W. Barnett's friends in Christ church parish, made him doubly glad at Christmas time. Besides very many useful articles in housekeeping, of which there was a wagon load, they gave him $125 in cash. Mr. Barnett has been rector of the parish 11 years. The Rev. Mr. Thompson's school, the Canaan Academy, is flourishing and doing a good work for education in the western part of the State. He now has some 30 boarders and a goodly number of day scholars. The pupils attend the parish church every Sunday morning.

STONINGTON.—The window in Calvary church, commemorating the late Capt. John R. Stivers, portrays a wreathed anchor, thus signifying that the voyage of life is triumphantly finished; and underneath is the text: "His hope was an anchor of the soul both sure and steadfast" (Heb. vi: 19); and the inscription: "In beloved memory of Capt. John R. Stivers, for many years a vestryman of this church. Entered into rest Easter Even, A. D. 1893." Referring to Capt. Stivers, the rector, the Rev. E. W. Babcock, said that his eulogy was written in the hearts of all who knew him; and that it was a personal and official satisfaction to him to have his name inscribed within the walls of the church. He also read the resolution adopted by the vestry shortly after the Captain's death. The Calvary chapter of the Brotherhood of St. Andrew has just given a bright and attractive window to the church, which is set in the north wall of the vestry room. It shows, in ruby red, the St. Andrew's cross, which is shaped like the letter X; and above is the text: "Andrew first findeth his own brother." It is a most commendable and valuable evidence of the chapter's interest in the prosperity of Calvary church. This and the Stiver memorial window were made after designs by Mr. Chas. F. Hogeman, of New York City.

Northern Michigan

MARQUETTE.—The *Chicago Record* of Jan. 11th contained a long letter from its Marquette correspondent, describing the missionary car recently fitted up by the workmen at the shops of the Duluth, South Shore & Atlantic Railway Company. The car, as we stated a few weeks ago, will be used by Archdeacon Willams in journeying through the smaller towns and lumber camps within the jurisdiction. The enterprise is an experiment, but will undoubtedly become increasingly useful. If success attends the scheme, the present car that is leased will be replaced by a chapel-car like that employed by Bishop Walker in Dakota.

MENOMINEE.—On the evening of Jan. 17th the Rev. Frank J. Mallett was "surprised" by about 60 of his parishioners, who suddenly appeared at the rectory to offer congratulations on his birthday. A purse was presented to the rector, who, having so recently come to labor here, was the more gratified at the spontaneous gift of his people, showing the regard and appreciation of the donors. The children of the Sunday school have just presented the church with a hand-some hymn board for use in the chancel. On the evening of Feb. 4th a "service of song" by Hutchins entitled, "The Christian Year," was given by members of the choir, assisted by vocalists of local fame.

The Swedish mission recently started under the name of St. Katarina's mission has gained sufficient hold among the Scandinavians to warrant formal organization. The Rev. Emil Lund, who recently came to us from the Swedish Lutherans, is in charge. Through the kindness of the member of Congress for the district, the use of a mission chapel has been secured, rent free. It is situated in the midst of a large Scandinavian population. The services commenced in Grace church, but have of late been discontinued. A Sunday school of 20 members is being cared for, and the missionary hopes in time to reach a great many of his fellow countrymen, of whom there are some 4,000. On the evening of Jan. 31st the missionary went to Oconto, diocese of Fond du Lac, and conducted a preliminary service in St. Mark's church that was quite successful.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

On the 25th and 26th ult, the Church people of St. John's, Champion, were roused by a special Mission. There was a celebration of the Blessed Sacrament at 9:45 A. M., Litany and Meditation at 11 A. M., Matins, the afternoon service and sermon, and full Evensong at 7:30 P. M. The Rev. Herbert E. Bowers, M.A., (Oxon) rector of Grace church, Copenhagen, N. Y., was the Mission priest, and his stirring and eloquent addresses on such subjects as, "What is the Soul," "The Existence of the Soul," "The Reality of the Soul," "The Distinctness of the Soul," and "The Food of the Soul," were most highly appreciated. The Church people and strangers all feel as if they have been given a new start in the spiritual life, and it is hoped that such stirring Mission services may be held from time to time.

Louisiana

Davis Sessums, D.D., Bishop

NEW ORLEANS.—The Brotherhood connected with St. Paul's church held their annual celebration the Sunday after St. Paul's Day at 7:30 P.M. The Rev. Beverly Warner delivered an admirable address on the work of men for the Church.

The Rev. F. L. Paradise is expected to assume charge of the cathedral church on the 17th inst. The Bishop and clergy have arranged a series of united services, with sermons, for the Wednesday evenings in Lent, to which the members of the various parishes, as well as the general public, are invited.

NAPOLEONVILLE.—At Christ church a new wrought iron cross on the spire greatly improves the external appearance of the church, also a new fence on one side of the cemetery and church yard. A hot-water heater, with pipes around the church under the pews, affords what has long been needed, a means by which the church may be heated to an even temperature. These improvements are an evidence of the continued interest of the congregation and are the free-will offerings of the people.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

St. Mark's church, Richmond, has a new pipe organ, built by Hook and Hastings, of Boston. It has been placed on the right of the chancel. On Feb. 1st a silver tea was given by the Ladies' Sewing Society in the Sunday school room of the church which netted about $70 for the organ fund. An organ recital on the new instrument was given the same evening.

A meeting of the congregation of Moore memorial church, Richmond, was held Jan. 24th, and it was decided to proceed at once with the completion of the building. Several years ago the present building, which is a little more than half of the original design, was erected at a cost of $20,000. The proposed completion will embrace the front with a steeple or tower at one corner, and it is thought the cost of the addition will be about $20,000. The material is granite, and the design of the church gothic, and when completed it will be by far the handsomest church in Richmond.

Ohio

Wm. Andrew Leonard, D.D., Bishop

St. Andrew's mission is prospering under the earnest ministry of the Rev. W. H. G. Lewis. Seven have been baptized recently.

Grace church and Calvary are, so far, alone here among our parishes in having branches of the Society of Christian Endeavor, and both rectors are pleased with the results. The pledge of the members to loyalty to their own Church, and the executive committee, of which the rector is *ex-officio* chairman, helps to keep the organization well in hand, and within Church lines.

The Toledo clericus has regular weekly meetings, with a monthly lunch. The clergy have arranged the usual Lenten exchange, and half-hour noon daily service at Trinity. The growing influence of the Church is seen here in the minis-ters' union, which for the second time has decided to have nearly all the special services in Lent, and to provide a half-hour noon-day service daily in some central church. The First Congregational church here has the major part of the Prayer Book Evening Prayer printed in leaflet form, and used every Sunday. Another evidence of kindred thought in harmony with the Church is the new Ohio anti-saloon league, interdenominational and omni-partisan, comprising (as the Church Temperance Society was the first to do) all the temperate people, and not only teetotalers. Its juvenile work also includes something almost identical with our Knights of Temperance.

Vermont

Arthur C. A. Hall, D.D., Bishop

THE BISHOP'S APPOINTMENTS

Wednesday evenings in Lent (Feb. 7th–March 14th), St. Alban's.
Thursday evenings (Feb. 8th–March 15th), Montpelier.
Friday evenings (Feb. 9th–March 16th), Burlington.

FEBRUARY

11. Brattleboro.
18. Barre.
23. St. Johnsbury.

MARCH

4. Randolph.
11. Middlebury.
18. Brandon.
19–24. Rutland.
25. Bellows Falls.
27. Windsor.

APRIL

1. Vergennes.
8. Bennington,
15. Woodstock.
22. Arlington.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

BLOOMINGTON.—On Thursday, Jan. 25th, a delightful reception was tendered the Rev. Frederic E. J. Lloyd, the new rector of St. Matthew's parish, and his wife, by Mr. and Mrs. Howard Humphreys, at their residence on Washington st. It was an ideal parochial gathering and was numerously attended. Mr. Lloyd begins his work in this fine parish under very bright auspices and he has already succeeded in enlisting the hearty support of the members of his congregation. The parish is large and important. Plans have already been made and adopted for a new rectory which is to be ready for occupation in May or June next.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Breck School at Wilder began its winter sessions with an increase of pupils over that of last year.

Christ church, Beaver Falls, has been presented with a handsome silver Communion service and Baptismal bowl, the gift of Mrs. Troop Martin, of Auburn, N. Y. A memorial Baptismal font, by the same lady, has been presented to St. Cornelia church at Birch Cooley.

The Rev. Dr. Ryan, the newly appointed rector of St. Paul's church, Duluth, has already won the affections of his parishioners; parish affairs begin to look brighter.

The Sunday school scholars and teachers of St. Peter's church, Shakopee, recently presented the church with a beautiful Baptismal font.

Recent reports from Christ church, Austin, indicate steady progress, material and spiritual. The Rev. C. M. Pullen, the rector, is to be congratulated. No church in the diocese relatively is doing better work for the extension of Christ's Kingdom on earth.

Mrs. Winter, wife of Mr. John Winter, of Granite Falls, entered into rest Jan. 13th. She was one of the early settlers and the first to form a Sunday school in Yellow Medicine Co.

St. Luke's church, Detroit, under the guidance of the rector, the Rev. A. T. Gesner, is manifesting steady growth and improvement. The debt on the church has been cancelled, but $100 remains to be paid on one of the lots; $500 toward a rectory and $300 toward a guild and Sunday school room has been raised. Gen. H. E. Sargent of Chicago presented the church with revised Prayer Books and Hymnals as a memorial of his wife.

At Twin Lakes, an Indian settlement, 18 miles from White Earth Agency, a church and parsonage costing $2,000 have just been built for the use of the Indians. Bishop Whipple kindly furnished the money. Louis Monypenny has been secured as catechist. He is a full-blooded Chippewa, and is a well educated man and a good teacher. He received Presbyterian ordination while living in Wisconsin.

FARIBAULT.—Shattuck and St. Mary's began their winter term with an increased number of pupils. Eight men matriculated on the Feast of the Epiphany. Bishop Thompson of Mississippi, conducted a pre-Lenten retreat lasting two days. The Church Students' Missionary Society will hold its next annual convention at Seabury Hall, in January, 1895.

ST. PAUL.—The Board of City Missions has organized a Church charity association to bring the charity work of the Church into a more compact form, and relieve in a quiet way the Church's poor. Bishop Gilbert was elected president, the Rev. C. E. Haupt, sec'y, C. A. Dibble, treasurer, the Rev. Jno. Salinger, general agent. On Shrove Tuesday about 30

of the city and neighboring clergy met at St. Paul's church to participate in a "Quiet Day" conducted by Archdeacon Webber. Ash Wednesday morning the Archdeacon preached and celebrated at St. Peter's church. In the evening he went to St. Paul's church, and began a 10 days' Lenten Mission. Bishop Gilbert has been in great demand, since his return from abroad, for the delivery of a lecture entitled "My European Experience." He has delivered this frequently under the auspices of the various Church guilds to appreciative audiences.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

CHESTER.—The 192nd anniversary of St. Paul's church, the Rev. F. M. Taitt, rector, was observed on the Feast of the Conversion of St. Paul. On that festival, in the year 1702, the Rev. John Talbot preached the first sermon in the old church. On Sexagesima Sunday Bishop Whitaker confirmed a class of 36 persons and preached the sermon. This was by far the largest class for many years presented to the Bishop and bears evidences of the zealous efforts of the rector, who only entered upon his charge in June of last year.

NEWTOWN.—On the afternoon of the 26th ult, Bishop Whitaker administered Confirmation to five persons and preached at St. Luke's church, the Rev. Edward Ritchie, rector. Subsequently he opened the new parish house and made an address.

WAYNE.—A copy of the new Standard Prayer Book, which was ordered by Mrs. Conrad, has been by her presented to St. Mary's church as a memorial of her late husband, the Rev. Dr. T. K. Conrad.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Convocation of the Dayton Deanery met in Christ church, Dayton. The service opened with a celebration of the Holy Communion, at the close of which the business session was called to order in the parish house. The Rev. Herbert J. Cook was elected dean and Mr. R. A. Shuffelton, secretary and treasurer. The attendance was excellent.

Archdeacon Edwards gave a very flattering report of the work done at Hamilton and Mechanicsburg. The Rev. Herbert J. Cook spoke encouragingly of St. Philip's mission, a work among the colored people of Dayton which is being carried on by Christ church. The Rev. Wm. R. McCutcheon gave a very hopeful view of the outlook at Middletown. Bishop Vincent made an address to the clergy on the subject of "The Proper Idea of Lent." He said two leading thoughts were suggested, "sympathy and sanctification." The most important action taken was the recommendation to the missionary committee "that the bulk sum of money allotted to each deanery be placed in the hands of the several convocations for distribution, subject to the advice and consent of the Bishop." The committee reported that the time and place of next meeting of convocation be on Tuesday, April 3rd, at St. James' church, Piqua. In the evening, at 7:30 o'clock, a missionary meeting was conducted by the Bishop, who also made an address. A paper was read by Archdeacon Edwards on the subject of the "Missionary Idea of the Church."

The Brotherhood of St. Andrew held a special service in St. Paul's church, Cincinnati, Sunday evening, Jan. 28th. A stirring and eloquent address on the subject, "One Man Power and the Importance of Brotherly Love," was delivered by Mr. S. A. Haines, of Indianapolis, president of the Indiana State Assembly of the Brotherhood, and also member of the National Council of the Brotherhood. The surpliced choir was increased to 40 voices and the music was of a very fine order.

About a year ago the Rev. Abdiel Ramsey, rector of St. James' church, Piqua, started a mission in the city known as Favorite Place. A store room was rented for the purpose. The work grew so rapidly that a kind friend of the mission a few months ago gave a lot to the mission, hoping that a chapel might be erected thereon. A movement was immediately started to raise funds, and as a result a few weeks ago the chapel was finished and opened for occupancy. It is a handsome chapel, very churchly in appearance, and will seat about 250 persons. It is hoped that before long the mission will become a self-supporting parish.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

Grace church, Anderson, which was badly damaged by fire some months ago, has been put in thorough repair at a cost of several hundred dollars. The entire ceiling has been removed, and the interior beautifully painted. The gallery has been removed, additional pews put in, and money enough raised to purchase a handsome prayer desk.

Besides erecting a chancel platform and changing the altar rail, other improvements have been made in Trinity church, Columbia. The altar has been raised and gas jets placed on either side. Temporary choir stalls have been placed near the chancel, and Dr. Evans is diligently training a choir at his Tuesday night choral services, hoping before long to have a vested choir. The old organ will be repaired and placed near the chancel. Dr. Evans proposes shortly to start a mission in the south-western portion of the city.

At Bishop Caper's recent visit to the church of our Saviour, Rock Hill, 11 candidates were presented for Confirmation, nearly all of whom were adults. At the colored church nine candidates were confirmed.

Mr. T. T. Walsh began work in Darlington and Bennettsville, the first Sunday in January, and will continue this until the opening of the Seminary in March. He also gives one service at Florence. The Christmas offering at Florence was added to the rectory fund. It is hoped that work will be begun on the rectory building by the first of February.

Services are held at St. Stephen's church, Willington, on the morning of every second and fourth Sunday. On the afternoon of every second Sunday, services are held at a colored mission about two miles from St. Stephen's. The mission building is a very plain and simple structure covered with rough boards. The attendance is very good. On the fourth Sunday the missionary drives to Petigru and holds an evening service there. The need of a chapel at this point has long been felt. Land has been given for this purpose and plans have been drawn.

CHARLESTON.—The Rev. J. H. M. Pollard, rector of St. Mark's church, in his anniversary sermon, for the seven years of his connection with that church, gives the following interesting statistics: St. Mark's church—Baptisms, 142; Confirmations, 102; marriages, 36; burials, 119; communicants, 39; Communions, 438; services (in the church and chapels), 3,144; removals, 105; offerings from all sources, $18,294.63.

Epiphany, Summerville—Baptisms, 30: Confirmations, 35; marriages, 3; burials, 10; Communions, 80; offerings and donations, $2,390.50.

St. Andrew's—Baptisms, 21; Confirmations, 34; marriages, 9; burials, 49; Communions, 55; offerings and donations, $2,548.80.

There is a beautiful chapel in Summerville, valued at about $1,500, and one in St. Andrew's of the same value.

The amount of money received from the missions does not include some $3,000 appropriated from other sources for the greater part of the salaries of the Rev. E. N. Hollings, deacon, assistant missionary at Summerville and St. Andrew's. Nor does it include the statistics of Calvary church, which was under the rector for two years.

The following memorials have been presented to the church: A pulpit, a processional cross, and five Prayer Books, and one altar book for chancel use. By the will of the late Mrs. M. A. DeReef the church is made the recipient of $100, and also provision for a memorial window and $100 for the church of the Epiphany, Summerville.

The parish and industrial school in St. Andrew's has three teachers and 180 scholars, with 80 of the girls under a competent teacher and being taught how to sew and cut and make their own clothing.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Sheltering Arms Hospital, established at Paint Creek, Kanawba Co., several years ago by Pishop Peterkin, has just received the sum of $17,000, bequeathed to it by the widow of the late Governor Olden of New Jersey. The money has been paid over to Bishop Peterkin.

The ladies of St. Matthew's church, Wheeling, aided by the Brotherhood of St. Andrew, celebrated the 15th anniversary of the marriage of Dr. and Mrs. Swope, by a reception at the rectory. The evening was a delightful one to all who were present. Dr. and Mrs. Swope were the recipients of good wishes and a number of very beautiful gifts.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—The offerings taken for missions on Septuagesima, in Grace church, the Rev. C. B. Brewster, rector, amounted to $5,376.11. While this parish maintains a parish school, and does a manifold work in local charity, it has always been distinguished for its liberal gifts for outside objects, and especially in the aid of missions.

As a help toward relieving the pressing distress which has come upon a large number of the unemployed, a soup kitchen has been started in St. Ann's church, the Rev. Dr. Reese F. Alsop, rector. It is open on Saturdays from noon to one o'clock. About 40 quarts of soup and about half as many loaves of bread are distributed. Parishioners charge themselves with providing meat, vegetables, etc., for a week, while others aid in purchasing tickets and giving them to needy applicants. The good done is so evident that it is intended to open it also on Wednesdays.

The southern archdeaconry of Brooklyn held its regular meeting at the church of the Redeemer, on Feb. 6th. Archdeacon Alsop presided. The exercises began with a meeting for business at 5 P. M., held in the chapel. The Rev. A. F. Tenney, secretary, having removed to the diocese of New York, resignation was received from him, and accepted with an accompanying expression of appreciation of his faithful service. The Rev. E. P. Miller was elected in his place. Reports, either by letter or verbally, were received from missions and churches aided by the archdeaconry; $400 contributed in aid of the building fund of St. Andrew's church was voted to be paid over to that parish. Gratifying progress was reported in respect to the work at the different stations, and an especially interesting account was presented of the growth of St. Margaret's mission to the Italians. After recess for enjoyment of a collation, the archdeaconry reassembled in the church. Devotional services were conducted by the rector, the Rev. G. Calvert Carter and Archdeacon Alsop, and a sermon was delivered by the Rev. Brockholst Morgan, superintendent of the City Mission Society, in New York. The congregation was large, and the music was well rendered by the vested choir.

A parish society called the Auxiliary Chapter, has been lately formed in the congregation of St. John's church, the Rev. George F. Breed, rector. Its membership, numbering 35, is composed of young ladies, and the chief objects are to bring together young women for mutual help and sympathy, and to afford opportunity for social intercourse, and for organized work in and for the Church. It has already rendered substantial aid to St. Phebe's mission, the Church Charity Foundation, and St. Giles' Home for Little Cripples. "An Evening with Dumas and Gounod" was the title given to an entertainment held by the chapter on Monday, Jan. 22nd, for the benefit of the Brooklyn Diet Dispensary. Miss Kennedy, of New Orleans, who has made especial study of illustrious persons in French letters, read an interesting paper on Dumas, and the enjoyment of the evening was enhanced by some well-rendered selections from the great composer, Gounod.

The Rev. Lindsay Parker, rector of St. Peter's church, is delivering a series of sermons on Sunday evenings, on "The Evolution of a Man," the early divisions of the subject being "The Inspiration of an Ideal," "Standing on the Threshold," etc. On Wednesday evenings, subjects are largely for the instruction of the Confirmation class, the greater part of whom are adults, and are on "Personal Problems," such as "How shall I begin the Christian life," "How shall I deal with my doubts," "Can I get rid of bad habits," etc. Confirmation classes at St. Peter's have been very large for several years past. The Rev. Charles S. Brown is assistant minister, and has proved very helpful to the rector in all his work.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

At the commemoration of the 50th anniversary of the foundation of Emmanuel parish, Athens, addresses were made by the rector, Rev. R. M. W. Black, the venerable Mr. R. M. Bloomfield, and Professor Morris. The proposal to erect a new and handsome church was also discussed, and nearly $500 was added to the building fund. Among the distinguished names in its records, is that of its first rector, William Bacon Stevens, D.D., afterwards fifth Bishop of Pennsylvania.

On Christmas Day a vested choir was introduced in St. Phillip's church, Atlanta.

The Rev. C. C. Williams, rector of St. Paul's church, Augusta, has been suffering very much lately with rheumatism. He went, several weeks ago, to Mobile for his family, but has been confined to his room ever since his arrival there. During his absence the Rev. S. B. Carpenter has been taking charge of the services at St. Paul's.

The church of the Atonement, Augusta, is still without a rector, but the services have been kept up by Messrs. Platt and Neeley, two of the vestrymen. Mr. Platt also holds services, and superintends the Sunday school at Christ church, a mission in West end, a thickly settled factory district.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The outside work on the new St. Paul's church, Suffolk, has been completed and there only remains some of the wood work of the interior to be finished.

Bishop Randolph visited St. Paul's church, Newport News on Sunday night, Feb. 4th, preached an eloquent sermon, and confirmed a class of seven. The music was unusually fine.

East Carolina

Alfred A. Watson, D. D., Bishop

The convocation of Edenton met in St. Mary's church, Gatesville, Jan. 12th, 13th, and 14th. The following officers were chosen: The Rev. Nathaniel Harding, dean; the Rev. L. L. Williams, secretary; the Rev. D. Drane, treasurer. The treasurer reported a balance in hand of about $196. The dean's address was strong and hopeful. He urged the convocation to secure an evangelist, believing there would be no difficulty about his support. The committee appointed for that purpose was continued, and authorized to take immediate steps to procure an evangelist at a salary of $800 a year. This was probably the first convocation meeting ever held in Gates Co.

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The Living Church

Chicago, February 17, 1894

Rev. C. W. Leffingwell, Editor

Difficulties of the Prayer Book

Various elements of the Church service are criticised, from time to time, on the score of unreality, of not being adapted to men as they are. Such criticisms are the natural product of an age which prides itself upon its eminently practical character. When we are being told by Christian teachers that the morality of the Bible and even of our Lord Himself needs "re-adjustment," it is no matter of surprise if fault is found with the Prayer Book.

Such criticisms commonly assume three forms. First, those features of the Church service are faulted which express states of mind which the majority find it difficult to attain, and which many rarely, if ever do attain. There is an exaltation of confidence, hope, and joy; a profession of lofty attainment, or on the other hand, a depth of penitence and sorrow, which altogether constitute, it is thought, a sphere of transcendentalism far beyond the reach of ordinary mortals. Thus it may be said, that comparatively few in any congregation really feel themselves "miserable offenders," and that there is "no health" in them. Fewer still, perhaps, say from the heart, in the words of the Confession in the Communion Service, "The remembrance of them is grievous unto us; the burden of them is intolerable;" or in the Office for Ash Wednesday, we "turn to Thee in weeping." The Psalter is full of expressions which imply either a rare depth of penitence or an extremely exalted state of mind and spirit. How many can truly say that the words of Psalm xxii express the conscious longing of their souls: "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God; when shall I come to appear before the presence of God." Of how many is it true that on account of this longing, "their tears have been their meat day and night?"

The explanation is not difficult; it is seen instinctively by many devout people who may not be able to express it very clearly, but nevertheless have felt no scruple in taking such words upon their lips, while sadly conscious of their own shortcomings. It is the Church as a body, which utters these words, the kingdom of God which came from heaven.

The Church, as the Body of Christ and the realm of the Holy Spirit, is transcendental. These and such like expressions of humility, of aspiration and praise, are the proper language of the Church of Christ, and as such are most true and real. In the case of the individual, they are the ideal of that spiritual life which as a Christian he is called to live. They belong to that atmosphere in which as a member of Christ's Church he must live, and move, and have his being.

In public worship it is the united voice of the Church which is heard. As one with the holy Church throughout the world, the humblest member is called to swell the volume of penitence, prayer, and praise. The very act by which he unites himself with the universal worship of the people of Christ, if he enters upon it with a sincere intention, does much to lift him up to that high plane which he knows to be the region of his true life.

The second criticism deprecates everything which is not immediately intelligible to the uninstructed intellect. This is on the assumption that the services of the Church are to be lowered to the level of the unspiritual, those to whom sacred things are unfamiliar; that it is enough if the forms of worship are so framed as to express the first crude impulses of the religious emotions, and there need be no uplifting and cleansing of those emotions, no consecration of the intellect through a devotional training in the use of forms of which the meaning does not all lie upon the surface; that the liturgy must contain no secrets to reward faithful souls, no parables of divine mysteries to be unfolded as the ear is trained to hear and understand, the eye to see and also to perceive.

The truth is, that while there is enough in these beautiful offices of devotion to allure and fascinate the simplest soul, provided it be possessed with the spirit of humility, and it has often been seen that even a child can take delight in them, there are also heights and depths of spiritual and mystical meaning prepared for those who search for them. The higher stages of spiritual attainment will find ever new treasures of profound meaning adapted to each step of progress. The Church condescends to the lowest capacity, but she does not do so by vulgarizing her sacred gifts. She condescends in order to raise to a higher level all whom she succeeds in drawing within the sphere of her influence.

The sacred service has an educational value of unequalled power. Many a parish priest has known instances of its effect upon the humblest of his people. Much of the uplifting power of the liturgy would be lost if its whole meaning were plain at first sight. The beauty of the *Magnificat* is felt by all who have any feeling for the loftiest poetry; the devout soul can use it with an instinctive sense of its fitness as an anthem of praise, though unable to explain how any individual except she who first uttered it can say: "For behold, from henceforth, all generations shall call me blessed." But it is a higher reach of knowledge to understand that in placing it where it has stood in Evening Prayer for many centuries, the Church has had a deeper meaning than appears on the surface. It is the great hymn of the Incarnation, which, coming after the Psalter, sums up the prophetic meaning of those hymns of the older time and sheds upon them the radiance of the Sun of Righteousness. It has a peculiar fitness, says Blunt, as the daily song of the Church of Christ, since God has made the Church the means by which the work of the Incarnation is made effectual to the salvation of souls. "The Blessed Virgin Mother offered up her thanksgiving to God because He had remembered His mercy and His ancient covenant by making His Son incarnate through her; and the Church offers up her thanksgiving to Him because through her the mystical body of Christ is being continually brought forth to His greater glory."

The whole Psalter, in like manner, as used in the daily offices of the Church, is adapted in a Christian sense. The Church has never sung these wonderful hymns as historical records of David or any other in relation to the events of Jewish history. She has ever interpreted them of Christ and His Church. She has seen in them the celebration of the Incarnation and of Redemption. The triumphs are the triumphs of the King of righteousness and His kingdom. The enemies who are overthrown are the enemies of righteousness. It is in such a sense, and that only, that the Church of Christ has continued the use of this, the oldest book of worship in the world, and found it through all her history always new, always satisfying. And in this use of it she has the surest warrant from the New Testament, as any one may see who reflects upon the interpretations which are there to be found of various Psalms.

Closely connected with this is a third objection. It relates specifically to the use of the Psalter. Certain Psalms, it is said, are inconsistent with the spirit of the Gospel and therefore unfit for Christian lips. This applies to what are called the "imprecatory Psalms." Here again we see how our modern literalists who insist that these compositions merely express the personal feelings of the writer, have missed the larger spiritual and prophetic sense of these utterances. The Psalms which men have presumed to criticize are chiefly the 69th and the 109th. Of these, the first has been used by the Church for centuries on Good Friday. It is quoted by our Lord and His Apostles, and always as referring to the sufferings of the Saviour and the judgments destined to fall upon those who caused them. It is in this sense, therefore, that it is used in our services. The punishments here delineated are not those which the Christian calls down upon his personal enemies, for whom on the contrary, he is commanded ever to pray that they may be brought to a better mind. They are the judgments of Almighty God upon those who, not only at the Crucifixion, but in every age, set themselves against truth and righteousness.

These judgments were exemplified in the case of Judas, and in the sorrowful history of the Jews since the days when they rejected their Messiah. But the same law will be found to prevail wherever men and nations set themselves against the Lord and His Anointed. A determined endeavor was made at the last General Convention to have this Psalm banished from the Good Friday service, but the use made of it in the New Testament, together with the long tradition of the Christian Church, triumphed over all opposition.

The 105th Psalm is that in which the denunciations of wrath upon the hatred of God and His Church reach their extremest form. The sins of the fathers are described as passing on to those most nearly connected with them, and bringing sorrow and anguish upon their children after them. It is simply the expansion of the last clause of the second Commandment. The successive phrases are expressed in the mandatory form, not as expressing the prayer of individual Christians for vengeance upon personal enemies, but because they are the decrees of God. We have only to look at the history of the world, and indeed we need only to look around us, to see them fulfilled. The decrees themselves and their constant exemplification, are terrible warnings. They exhibit most vividly the solemn responsibility which rests upon every man. His sins do not end with himself. They pass on in their effects to the ruin of those who are dependent upon him.

There is a very solemn and severe side to our religion, a side of warning and judgment, as well as a side of blessed promise and loving mercy. It is a tendency in our day to underrate the exceeding sinfulness of sin. It is to be feared that a subtle Universalism has much to do with the unwillingness to face the dreadful facts of human responsibility and divine justice.

Savonarola's Exposition of the Lord's Prayer

TRANSLATED FROM THE LATIN BY THE REV. F. C. COWPER

II

"Thy Kingdom Come."—This petition may be understood, in the first place, of the sovereignty which God possesseth over all. And because, at the present time, godless men and sinners seem almost free from His power, and as though God did not reign over them; and because also He doth not seem to exercise providence concerning the righteous, inasmuch as He alloweth them to suffer many ills.

Therefore He is besought to come, that is, that His sovereignty may be manifested in the punishment of the wicked and the requiting of the good; that His name may not be all the day continually blasphemed, and that it be not said, "God exerciseth no providence concerning men," or "God is not just," as impious blasphemers every day declare.

The Kingdom of God may also be understood as being that state of blessedness which He hath promised to His saints, which they long for with supreme desire,

praying and saying, "Thy Kingdom come." Nevertheless, it is better and more truly understood as referring to both states of sovereignty.

"THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH." Forasmuch as the will of God is done in the empyrean heaven, and in the abode of everlasting beatitude, by all the blessed, through the abundance of consummated grace; this is therefore asked, that in earth, that is, among men living on the earth, through abounding grace, the will of God may be done as it is in heaven. Not, indeed, equally well, because between voyagers and discoverers there is a great distance; but after a like manner, to wit, that we may serve God with an upright and sincere heart, after the similitude of the beatified.

"GIVE US THIS DAY OUR DAILY BREAD." Because man is composed of a twofold substance, that is, of soul and body; and since he is frail and weak in either nature, he is in need of both spiritual and bodily food. Therefore there is asked for here, spiritual food for the soul, which is the Word of God; as it is written, "Man doth not live by bread only, but by every word which proceedeth out of the mouth of God;" and the Sacrament of the Eucharist, as it is written: "My flesh is meat indeed; and my blood is drink indeed." Whence also another evangelist saith: "Give us this day our supersubstantial bread."

There is asked also, for the body, corporal bread, by which is understood any other kind of food, and whatsoever belongeth to the necessity of the body, such as clothing, and shelter, and other things of this sort. Nothing, however, but bread is named, that we may bear in mind that, with regard to physical blessings, only those which are needful are to be sought after.

"AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS." For he who taketh anything from anybody becometh his debtor, and that which is taken away is called his debt. Moreover, we are God's; all our belongings also are His, by means of which we ought, at all times, to honor God. And, verily, every sin is a certain dishonoring of God. When we commit sin, we take away the honor that we owe to God, on account of which we are His debtors, and those self-same sins are the debts, which we ask to be forgiven, while we propose to forsake them and otherwise study to honor God in our works. That we may persuade Him to forgive us, we likewise forgive our debtors the debts and trespasses wherein they have offended us.

If any one, therefore, doth not forgive trespasses to his debtors, he cannot hope for pardon from God. Nor yet, for such a reason, ought he who is hard of heart and unwilling to spare his enemy, to omit this prayer, or this portion of the prayer, when he prayeth to God. But let him say it in the person of the Church, which will not err in such a manner; because the Church forgiveth offenses to her debtors. Just as often as one is unwilling to say this prayer, or this part of the prayer, because he will not forgive his debtors an offense, he sinneth mortally, not because he was unwilling to say this, but because he did not wish the Church to say it, because he refused to spare.

"AND LEAD US NOT INTO TEMPTATION." Sometimes God tempteth; and sometimes the devil. For God tempteth that he may lead toward the good, not toward the evil; as St. James saith: "God is not a tempter of evils." God likewise tempteth, that is, proveth the righteous, not that He Himself may know them, but that others may know and imitate them. Thus it was He tempted Abraham and Job.

On the other hand, the devil tempteth, that is, trieth men, that he may lead them to evil. Moreover, he trieth them, either through the external things of the world, or through the flesh, that by consent, he may allure them into sin. Therefore it saith, "Lead us not into temptation," that is, "Permit us not to be led of the devil, or of the world, or of the flesh, into agreement with sin." For, in the Scriptures, God is often said to do what He Himself properly doth not do, but permitteth to be done. As He Himself saith, in Exodus: "I will harden," or "I have hardened the heart of Pharaoh." And again to Pharaoh: "For this very cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."

Accordingly this is said: "And lead us not into temptation," not because He Himself leadeth men to yield to temptation, but because, from the very nature of their demerits, He suffereth them so to be led for a season.

"BUT DELIVER US FROM EVIL." Albeit that tribulations are necessary unto us, without which virtues can neither be increased nor preserved; yet we wish to be freed from them. Not, indeed, that they may not come upon us, but that the goodness of God may console us, lest they overthrow us. Because amid tribulations, no one can persevere in good works without the special aid of the omnipotent God.

Some understand this last petition to be identical with the preceding one, for the reason that, in the foregoing clause, while we pray God not to permit us to fall into consent with sin, yet, as it were, filling out the whole petition, we add: "But deliver us from evil," that is, from the devil, or from hell, where the deepest misery is, which is of a truth, the evil, so called by autonomasia.

"THROUGH JESUS CHRIST OUR LORD." This ascription is, not improperly, added by the faithful when they pray in private, not in public, because the custom of the Church in public must be preserved. But indeed, the Church in her public prayers almost always, and rightly, subjoins this ascription.

For since all our merits are based upon the merits of the Passion of Christ, through whom all blessings are given unto us, we ought also conformably to ask all things through the same, just as through Him we give thanks to the Father for all things.

"AMEN." This word is interpreted in three ways, namely, truth, faithfully, and so be it.

Appropriately, therefore, after this prayer hath been said, the response is made at the end, "Amen", as if to affirm: truth it is that God is our Father, and that He is in heaven; and we offer Him these petitions faithfully, that is persevering through faith in Him, and loving Him. Be it therefore unto us from Him according to our prayer.

Letters to the Editor

PRAYING FOR MISSIONS

To the Editor of The Living Church:

Ever since the missionary council in Chicago, I have kept the subject of our building fund before the throne of Grace with the hope that the "Lord of the harvest" would incline the hearts of His stewards to make up the proposed $1,000,000 fund, and that all hearts and hands might be turned to the general missionary treasury so as to raise it to $1,000,000 this Church year. I am praying for a new Pentecost for Church missions.

JOSHUA V. HIMES.

Elk Point, S. D., Feb. 1, 1894.

LIGHTED CANDLES AT FUNERALS

To the Editor of The Living Church:

Will some writer correct me if I am wrong, or give me other instances where it is known lighted candles have been used at the funerals of noted persons in our Church, both in America and England? My list is as follows: Dr. Medley's funeral, Metropolitan of Canada, Sept., 1892; Duke of Clarence (Prince of Wales' son), 1892; Canon Liddon's, when in St. Paul's crypt, 1890; Archdeacon Bishop, Chicago, 1893. I am sure some of your numerous readers can give me a long list.

PRIEST.

THE CONVENIENT SERVICE BOOK

To the Editor of The Living Church:

We are informed that in a late issue of your valuable paper is a criticism by "A Parish Priest" of "The Convenient Service Book," which does us an injustice.

It is stated that in the evening service we have given the prayer for the morning. The writer must, unfortunately, have received one of about a dozen samples which, owing to the edition being delayed, were sent out direct from the bindery. It seems incredible that any Churchman would suppose such an error an intentional feature of the book.

We have made the book in all essentials conform to the new Standard.

THE PUBLISHERS.

MATHEMATICS, OR POETRY, WHICH?

To the Editor of The Living Church:

A very entertaining article in the January *Forum* on "The Decline of the American pulpit," states that "all great preachers are at heart poets, that it is the poetical and not the scientific key that unlocks the beauties of the Bible, and that the facts of natural science have no vital relations with religion, being as far removed from the things of the Spirit as mathematics is from poetry."

But how far can we separate mathematics from poetry or music? Are they not inseparable companions? What are prosody and counterpoint and all that they imply, but mathematics? Is not this very tendency to over "spiritualize" religion, to write prose-poems instead of instructive sermons, one of the errors against which our preaching must be on its guard? If Christianity be a Docetic religion, then we can separate mathematics from poetry, nature from God, and doctrine from sermon, very easily; but if there be a gospel of creation, if the truth be sacramental, and based upon the reality of the Incarnation and Mediation, surely the facts of natural history have a very close relation with the "things of the Spirit," and our sermons should be truly poetical only because truly and accurately mathematical. What four-voiced fugue, for instance, could have more definite themes than the "truly, perfectly, indivisibly, distinctly," of the four Councils. We all appreciate the poetic sentiment which moves the amateur to ignore thoroughbase and to "extemporize" or to choose blank verse rather than to undertake the sonnet, but we all know the somewhat trying results of listening to such attempted divorces between poetry and mathematics. May not one chief reason for whatever decline there may be in the usefulness of the American Church pulpit, at least, be this very tendency to preach "poetry," rather than the plain and definite teachings of the Faith once for all delivered?

JOHN HENRY HOPKINS.

Atchison, Kansas, Septuagesima, 1894.

PROCESSIONAL AND RECESSIONAL HYMNS

To the Editor of The Living Church:

It has been for some time "the use" in certain of our churches to omit processional and recessional hymns during Advent and Lent. The use does not seem to me to be a good one. It is true that in the Church of England, processional and recessional hymns are not used continuously, but only on great festivals. This custom, however, belongs to the cathedrals and not to the parish churches. If we regard the continuous use of processional and recessional hymns as an Americanism, then let us be American and use these hymns all the time. American Church people love the processional and recessional hymns, and the omission of them does not generally predispose the congregation to greater solemnity. There is only one day in the Christian Year when, I think, by common consent it is proper to omit these hymns; that day is Good Friday.

The reason generally given by those who omit these hymns is that the omission emphasizes the season. It may do that, but does it produce the desired result of making people keep Advent and Lent any better? The seasons are already emphasized enough. People know, for example, when it is Lent, and what they most need is to be told how to keep Lent.

In Pott's Almanac we find a table of hymns for use throughout the year, but why do the compilers omit processional and recessional hyms during Lent, and during Lent only? They have not gotten as far as Advent yet. I am sure they can claim no other authority than their own fancy, or the fancy of some individual rector here and there, certainly not the general use of the American Church. I hope that next year this valuable table will give hymns for all seasons, and leave it to the clergy to exercise their own judgment as to omissions. I might say for the edification of those who read this letter that this anomalous use was in vogue in Old Trinity for some years, but last Advent the rector restored the use of the processional and recessional hymns during the Advent and Lent seasons. It seems to me the matter may be well worth thinking of before making out Lent service lists.

J. NEVETT STEELE.

New York, Jan. 19, 1894.

Opinions of the Press

The Diocese of Springfield

CHURCH UNITY.—We believe it is the mission of "this Church," for the present, at least, to teach and to propagate this faith in the Church, to disseminate the Church idea; and furthermore, that if all the energy, that is now expended in Commissions on Unity, and platforms and constitutional tinkering in the alleged interest of Christian Unity, were expended in faithfully and loyally teaching the Church idea to an American Christianity that has lost even the recollection of it, the cause of true unity would be immensely benefitted.

The Church Times

PROSPECTS OF REUNION.—The chief obstacles to that external unity of inter-communion and common belief and practice in all essentials, are, on the one hand, unwarranted terms of communion, or the imposition of tests that have not the authority of the undivided Church, and, on the other hand, the refusal to accept the Faith once delivered to the saints and the sacramental system instituted by Christ in His Church. These obstacles must be removed before there can be any re-union of Christendom on a sound and permanent basis. We cannot, on the one hand, accept from Rome either a new order in the sacred hierarchy, as the Papacy is, or any new articles of the faith which the undivided Church has not received; and we cannot on the other hand concede to Dissenters the necessity of the Apostolic Succession of the sacred ministry, the integrity of the sacramental system, or any portion of the Faith once delivered to the saints. Any agreement on such terms would be an attempt to found the Church on the quicksands of human opinion instead of the only possible foundation—the Incarnation of our Lord. It would only end in disaster, and would result in a worse state of things than our present unhappy divisions. Reunion

on a satisfactory basis cannot come by concessions and compromise. It can only come by disintegration of human systems and the recognition of spiritual facts.

The Southern Churchman

ADMINISTERING OATHS.—Those who have been in a court of justice in this country must have been struck, as this writer has been, with the very careless manner in which oaths are administered; we might learn a lesson from the way they are administered in the Scottish courts. One sees the judge (who in Scotland is Lord A., not Justice A.) rise up, and, gathering his scarlet robes about him, hold up his right hand and say: "Witness, hold up your right hand and repeat after me, 'I swear by Almighty God, as I shall answer to God at the great day of judgment, that I will speak the truth, the whole truth, and nothing but the truth.'" And however frequently he may have to appear as a witness, the solemn character of such an oath must impress him, and in fact does so. It is painful to contrast with this an American mode of adjuration, its administration, not by the judge, but by a subordinate officer, who gabbles out the oath in the second person to the witness who is ordered first to take the Book in his right hand, and then, after the words have been uttered, to kiss it.

The Church Review

THE CHURCH AND THE SECULAR PRESS.—It appears from a letter in the *Indian Churchman* that the Church in India is suffering from the same sort of newspaper attacks of which we in England are so frequently and painfully aware. The writer very truthfully says that those who read the secular newspapers will often notice statements made, either in leaders, reports, or correspondence, which are, from ignorance or design, detrimental to the interests of the Anglican Church. It is very generally thought that what is not answered cannot be answered, and he ventures to believe that we have lost a great deal in the past from our policy of dignified silence. Our Church papers are great teachers to the few who read them, but they are tens, compared with the thousands who take their ideas from the daily newspapers. He then proposes his remedy: "What we want is a 'watch-dog' who, with competent knowledge and books of reference behind him, can take prompt notice of error and correct that false statement or mistake in the very newspaper in which it occurs. We could all send on such newspapers as come under our own notice, and I believe we could keep the 'watch-dog' well employed, and that hardly any time or trouble given could be better bestowed than this. We spend our time trying to teach the few whom we can reach, and meantime the press, by its current misuse of religious terms, by its ignoring the historical position of the Anglican Church, and by its admission of letters whose statements about religious matters, remain unanswered by us, not only teaches thousands, but so teaches them that we can never unteach them again. One story is good enough till another is told and I should like to know that the Anglican Church in India was guarded by a good 'watch-dog' of the old British bulldog breed. Cannot the bishops between them find such a one?"

More Good Words

FROM ALABAMA:—"I am but a 14 year old school girl, and enjoy your paper which comes regularly."

FROM NEWARK:—"For myself let me say that I am specially and entirely satisfied with the whole course all through of THE LIVING CHURCH, and congratulate you muchly on the current number."

FROM ILLINOIS:—"It is always a most welcome friend, so helpful and so outspoken for the Church and the truth she has received from her divine Lord. It greatly strengthens the hands of a country parson."

FROM MASSACHUSETTS:—"I am often tempted to drop a line to THE LIVING CHURCH, I so often see exactly what I would like to have expressed. What you have printed on the Fr. Hall controversy has been read with great interest."

FROM ONTARIO:—"I have constantly read extracts from THE LIVING CHURCH to my people, in church, and strongly recommend them to become subscribers."

FROM NORTH DAKOTA:—"I am heartily pleased with THE LIVING CHURCH in its new dress and its old principles of courage and consistency, and I congratulate you on the successful performance of that most difficult feat in the field of current literature, the establishing of an honest newspaper and religious journal."

FROM A CHURCH COLLEGE:—"All my students read THE LIVING CHURCH, and with them it is the favorite Church paper, and so far as I know they all recommend it to the people of the parishes where they serve."

Personal Mention

The Rev. William Dudley Powers, formerly rector of St. Paul's church, Henderson, Ky., has accepted a call to the rectorship of St. John's church, Montgomery, Ala., and has entered upon his duties.

The Rev. Arnold H. Hord has resigned his position as 1st assistant priest of St. James' church, Philadelphia, on account of ill health.

The Rev. George C. Hall, formerly rector of Grace church, Honesdale, Pa., has accepted the rectorship of St. John's church, Wilmington, Delaware. His address will hereafter be "The Gables," Wilmington, Delaware.

The Rev. W. A. Masker and wife, of Haverstraw, N. Y., sailed for Italy by the Kaiser Wilhelm, on the 10th inst. They will return in May. Address, care of Brown, Shipley & Co., London.

The Rev. C. F. Brookins, late assistant at the church of the Advent, Cincinnati, has accepted the rectorship of St. Mary's church, Cleveland, Ohio. He took charge on Sunday, Feb. 11th.

The Rev. R. D. Nevius, D. D., incorrectly reported last month, has taken charge of Christ church, Blaine, Washington (diocese of Olympia), and the chaplaincy of the Blaine School.

Mr. Frederick Clark has been appointed by Bishop Whitaker, lay reader at the church of St. James the Less, Philadelphia, the Rev. Robt. Ritchie, rector.

The Rev. Montgomery Hunt Throop has accepted an election to St. Matthew's church, Jersey City, and entered upon his duties on Ash Wednesday. Mr. Throop's address is 100 Grand st.

Ordinations

At St. Luke's church, New York City, on the first Sunday in Lent, Mr. John Tunis, a former Unitarian minister, was ordained to the diaconate by Bishop Potter. Mr. Tunis is a graduate of Harvard University, and for some time past has been in charge of a Unitarian congregation in Boston, Mass. During his waiting as a candidate for Holy Orders, he has been assisting in St. Luke's church.

Official

FEB. 5TH, at his own request, the Rev. A. W. F. Manifold was deposed from the sacred ministry, by Bishop Whitaker, he having been received into the Roman Church.

STANDING COMMITTEE OF MASSACHUSETTS

Chas. Edward Hutchinson was recommended to the Bishop as a candidate for Holy Orders. Henry Martyn Saville was recommended for the sacred order of deacons.

The Rev. Cassius M. Westlake, whose papers were signed for the sacred order of priests last June, but who was then not of canonical age, again made application for priests' orders. The committee re-affirmed their action of June 6, 1893, and Mr. Westlake will be raised to the priesthood at the Bishop's convenience.

A. ST. JOHN CHAMBRE, Sec.

Boston, Mass., Feb. 6, 1894.

To Correspondents

A. D. H.—There is no authority for the omission of Holy Communion on Ash Wednesday. It is most appropriate that it should be celebrated.

HUGUENOT.—Anglican bishops, that is, bishops appointed to sees in England, take an oath of obedience to the Archbishop when they are consecrated. The same thing has been exacted from colonial and missionary bishops till very recently, but we believe it is no longer required.

LAY-BAPTISM.—It is in accordance with the mercy of Him who would have all men to be saved that in the things most necessary man should always be able easily to find a remedy. Baptism is of the highest necessity, as it is the regeneration of man to spiritual life. As the matter of Baptism, *i. e.*, water, can be had everywhere and easily, so it has been ordained that even a layman may be the minister of this sacrament, in case of necessity. This was the rule of the ancient Church. Hooker says: "Baptism by any man in case of necessity, was the voice of the whole world hitherto." Tertullian, Ruffinus, St. Augustine, and St. Jerome, are witnesses from the second century to the fifth. The council of Elvira provides for it by an express canon. It is a great mistake to call upon a sectarian minister to baptize a communicant of the Church, as has sometimes been done in country places.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Married

STEELE—SPALDING.—Married, in Denver, Colorado, Tuesday, Feb. 6th, by the Rt. Rev. J. F. Spalding, D.D., Mary Frances Steele, daughter of the late Dr. Henry K. Steele, of Denver, and William Marvin Spalding, son of the Bishop of Colorado.

Died

GRIER.—On the first Sunday in Lent, at Oil City, Pa., "fell asleep," Miss Elizabeth Grier, in the Communion of the Church.

TURQUAND.—Entered into rest at Enterprise, Florida, Feb. 3d, 1894, Rev. Edward Lockhead Turquand, in the 39th year of his age.

"Blessed are the dead who die in the Lord."

CHIPCHASE.—Entered into rest at Baltimore, Md., on the morning of St. Paul's Day, Jan. 25, 1894, the Rev. Jas. Chipchase, "a priest in the Church of God," in his 76th year and the 50th of his ordination. Ordained deacon and priest by Bishop George Washington Doane of New Jersey, and 48 years of his ministry spent in the diocese of Maryland. Burial service was held at St. Paul's church, Baltimore, Jan. 27th; interred in St. John's churchyard, Waverly, Md.

WARNER.—Asleep in Jesus, in the blessed rest of Paradise, Frances Louisa Warner, wife of Abraham Joseph Warner, rector of St. Andrew's church, Bradford, Western N. Y., from their home in the rectory, of pulmonary consumption, on the eve of the feast of the Purification and the presentation of Christ in the Temple, in the 61st year of her age. An earnest and deeply confiding spirit on whom the light perpetual of the Saviour's dying love now shines for evermore.

Appeals

THE Woman's Auxiliary of Springfield, Ill., have voted to found a Bishop Seymour scholarship in St. Agatha's School, Springfield, for the education of daughters of clergy of the diocese. Contributions from any part of the country will be gladly received and may be sent to Mrs. C. E. STAY, secretary and treasurer of fund, 821 South 2nd st., Springfield, Ill.

I NEED $10,000, (ten thousand dollars), at once for educational work in Mississippi. I hate to make appeals, but I am sure there are those who, in this matter, would aid me if they knew how my heart is burdened. I need a school house at St. Columb's chapel. The colored work at St. Mary's, Vicksburg, needs a house, and we must be aided in the establishment of St. Thomas' Hall, revived after long suspension, at Holly Springs. These are all needed by the success and advance of our work, in a diocese as purely missionary as any in the Church.

HUGH MILLER THOMPSON.

Jackson. Miss., Nov., 1893.

SOCIETY FOR THE INCREASE OF THE MINISTRY

The Church prays, the Society works, will you give? for sending forth laborers into the Lord's harvest. Address REV. HARRY I. BODLEY, Cor. Sec., 240 Rich ave., Mount Vernon, N.Y.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year beginning September 1st requires, for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools, many gifts, large and small.

Remittances should be made to MR. GEORGE BLISS, treasurer Church Missions House, Fourth ave. and 22nd st., New York communications to the REV. WM. S LANGFORD, D. D., general secretary.

Church and Parish

VERY successful organist and (or) choirmaster desires post. Salary $1,200. Address BRILLIANTISSIMO, care LIVING CHURCH.

A PRIEST, middle-aged, desires a new field of labor after Easter. Address "CLERICUS", THE LIVING CHURCH, Chicago, Ill.

CLERGYMAN engaged in literary work will furnish the clergy and others with typewriters of all kinds, also encyclopædias, standard and theological works, at greatly reduced prices. Correspondence invited. Address CLERGYMAN, 315 West 58th st., New York.

PALMS

The Memorial Chapter of the Daughters of the King, of Christ church, will supply palms for Palm Sunday, at 25 cts. per dozen by express, charges at the cost of purchaser. Order early, enclosing amount. Address MRS. M. E. MARVIN, 1 Spring st., Pensacola, Fla.

EASTER EGGS

For $1.50, the ladies' guild of St. James' church, Northwood, North Dakota, will send, carefully packed, postage paid, one dozen beautifully hand-painted Easter eggs; floral designs, blown, and colored ribbons drawn through ends. Help us to pay off our church debt by sending us orders. Money must accompany the order. Address to Rev. G. A. HARVEY, rector of St. James' church, Northwood, North Dak.

SCHOOL IN GENIAL CLIMATE FOR DELICATE BOYS

Rev. Alfred Lee Brewer, D.D., rector St. Matthew's School, San Mateo, California,

Will soon be in or near Chicago for a short time, returning to California. He will be pleased to give to parents full information on the above subject, having taken such eastern boys there with uniformly happy results. He will take personal charge of any such entrusted to him on the journey over. Full references and testimonials given. Address him at THE LIVING CHURCH office.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer.

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

Abide With Us

BY THE REV. PERCY. T. FENN

The shadows of the night are falling low,
'The sun, long since, has left the distant West;
The tide of time rolls on with ceaseless flow,
And we,Thy servants,fainting, cry for rest.

The way has seemed so long, and sorrows keen
Have withered earthly joys, and clouded hope;
O Holy One! all-powerful, though unseen,
Help us with all the ills of life to cope.

The cross, which eagerly we first embraced,
Grows daily heavier, while our strength decays;
And ofttimes we forget that Thou hast traced
Unerringly, our way through life's dark maze.

Abide with us, for dangers grow apace,
And tottering feet grow feebler day by day;
Bid us behold the brightness of Thy face,
And with new strength, pursue our heavenward way.

Let but Thy presence light the thickening gloom,
And all our fears will be at once allayed;
Like flowers, which only in the sunlight bloom,
Our strength will flourish, we be undismayed,

Will try again to climb the dizzy height,
And braver still, the heavy cross to bear;
Till Thou dost bid us enter into light
Celestial, and the joys of heaven share.

Boonton, N. J.

It is a truism that the musical liturgics for the holy season of Lent should reflect the austerities and humiliations of this, the Church's great season of fast and prayer. It does not follow that all its music should be cast in the minor. But it is of all things true, that art and artifice should be stringently subordinated to the furtherance ot personal devotion and congregational worship. There is an immediate relation between divine worship and personal devotion. "Let all the people praise Thee, O God; yea, let all the people praise Thee," and with one voice and one heart, more especially during these Lenten days. Anthem services and musical virtuosity of any kind are, for the time,mostly out of place. Simplicity and severity should characterize musical selections and adaptations. Especially would we urge upon choirmasters, their choirs, and the congregations, a fresh study of the great Lenten canticle, *Benedicite Omnia Opera*. For generations it has proved a stumbling block to the worship of the faithful, and been set down as a bitter prescription of monotony, vain repetition, and interminable weariness that must *per force* be accepted under rubrical pressure. Almost two years ago, we learned a better lesson, and listened to this queen of canticles in its fulness of grandeur and lyric persuasion, in St. Paul's cathedral, London, at the annual festival of the London Gregorian Choral Association. The *Benedicite* on that august service was sung to the Fifth Tone, in unison, the first phrase ot each verse by the basses and baritones, the response being given by the whole 1,200 choristers, with the seven or eight thousand worshippers assembled. Nothing could surpass the growing solemnity and majesty as verse followed verse until the triumphing *Gloria* crowned the whole, and no pen can convey even the faintest suggestion of its rapturous impressiveness.

Certain points of delivery, however, were indelibly stamped upon the experiences of the hour, which we give our choral friends, in the assurance that a reverent observance of them will convert this long-neglected canticle into the splendid distinction it merits. And first, notice the capital O standing guard, full-toned,at the head ot each verse. This capital O was taken very full, not staccato nor explosively, but with deep and hearty emphasis, and it did not stumble over the following word! Each succeeding word was given with a devout care due God's Word; no jostling, crowding, or confusion, each principal word standing out luminously. The response was gathered up with solemn earnestness and deliberation by the chorus,under some latent sympathy ot utterance that brought out the largest sense of each phrase. And so it advanced, one choir vying with the other in careful reverence, literally magnifying the divine hymn to something of its own measure of ecstasy. It seemed even too brief; and when the last echoes of the *Gloria* modulated into the chorale from Mendelssohn's fifth organ sonata, to the hymn, "Hosanna to the Living Lord!" notwithstanding its stately movement, grave and truly choralic, there was a falling off from the tumultuous march of the *Benedicite*, and there was a sudden regret that it was not repeated in completion of the interminable processional. There are many good and acceptable settings of the *Benedicite*, but the best ot them will be best just so far as they approach the austere dignity of the Fifth Tone, with its unisons, deliberate movement, and antiphonal choirs.

We have already made brief reference to an article by the Rev. W. E. Dickson, precentor of Ely, on "Our Disastrous Cathedral System," in the November number of *The Nineteenth Century*, and subsequently to a spirited rejoinder, "A Word for our Cathedral System," by the Rev. Dr. Jessopp, which appeared in the January number of the same review. As the cathedral question is developing a new and commanding importance in the American Church, and as our knowledge of the practical workings of the cathedral system is extremely vague and rudimental, a brief analysis of both these papers, since the writers are clergymen of distinction and masters of the subject, and have considered it from independent points of observation, may be worth while. The precentor of Ely writes from an official experience during a long term of years, in one of the grandest and most venerable of cathedrals. He dates his considerations practically from the passage of what is known as the Bishop Blomfield Act of Parliament, some fifty years ago. The cathedrals affected by that Act,of the ancient foundation were twenty-five in number. Of these, thirteen,including the four Welsh sees, are ot the "Old" foundation, that is they had never been connected with monastic foundations, and had been served by secular priests; the others belonged to the "New" foundation, simply because their original monastic constitutions had been adapted to the new order of ecclesiastical administration, but all of these had very ancient historic connection with the past. The resolute and revolutionary Bishop Blomfield,aggrieved over the enormous evils, wastes, and maladministration which had grown up about the institutions, set about a practical re-organization, and succeeded. Some £300,000 per annum, which had been sacrificed in supernumerary and profitless sinecures and functionaries, were rescued and turned over to the augmentation of small livings and the formation of new parochial districts. The board of administration was displaced for the modern Chapter, consisting of the dean, or virtual rector, supported by generally, four canons, each residentiary in turn, three months in each year. And to this Chapter was committedthe secular and ecclesiastical control of the cathedral.

Mr. Dickson subjects the status to searching inquiry. The Chapter is supported by a subsidiary body of minor canons or priest-vicars, assigned, who are versed in the art and practice of sacred music, and are charged with sustaining the priest's part in the daily services throughout the year, according to the ancient ecclesiastical modes. Below these are the lay-singers, men and boys, under the musical presidency of an organist. But not a single member largely concerned in the results of the Blomfield Act, he surmises, is now living, and it is Seasonable to inquire whether its provisions and expectations have reached a reasonable degree of success. The Chapter is first called in question. Its very constitution is disappointing if not a source of hopeless confusion. The dean-rector finds himself in the midst of a constantly fluctuating council, each in a possible position to antagonize or confuse the determinations of his predecessors. The incoming canon may defeat or render nugatory not only the teachings but the practical and liturgic policy of his predecessor. This responsibility is therefore perpetually shifting and indeterminate. Not only is ritual and liturgic usage at the mercy of these vicissitudes,but the music itself and the choral administration are subjected to the possibility of a quarterly fusilade. The same fundamental spirit of disorder operates also to the derangement of the fiscal administrations, practically hindering, at times, indispensable measures for the prevention and even security of the ancient edifices. Again it is urged that the Chapter becomes an arbitrary corporation quite independent of see and bishop; and often to such an extent that the bishop is not permitted to preach or officiate in his own cathedral without the authorization of the dean. Thus the Chapter finds itself elevated into an independency, superior to even diocesan and episcopal control.

The Cathedral Chapter, moreover, is found full often in competitive and practically injurious relations with the parochial system; full often gathering into the newly arranged evening services on Sunday, held in addition to those canonically required, great congregations filling the otherwise unused naves, thus emptying the parish churches through these multiplied attractions of an elaborate and commanding musical service,in a vast and majestic cathedral. While not ignoring the parochial necessities and hardships,these Chapters are not found assuming anything like a proportionate share of them, and so practically enfeeble and discourage the general outlying Church work. It is a serious matter also, in Mr. Dickson's judgment, that the cathedral clergy are practically without parochial duties and jurisdiction, having no congregation canonically dependent upon them for spiritual care and nurture; thus enforcing the conclusion that the sole function of the cathedral is the maintenance of a daily liturgic worship with the highest accessories of choral art and culture. These principal positions are advanced and supported with vigor and many ingenious arguments, and an impression remains that even under the most faithful application of the provisions ot the Blomfield Act, the cathedrals remain, for the most part to this day, costly, disappointing experiments.

It is but justice to sketch certain reformatory measures which Mr. Dickson urges; and these certainly strike at the roots of the alleged abuses. To every cathedral he would attach a parochial cure of which the dean should be rector. In populous cities it would be chosen with a view of relieving the more crowded and impoverished districts. In a very few cases it might cover the small town or vicinage. The dean-rector would be assisted by all the clergy who consist principally of a staff ot newly ordained deacons. The old order of canons would be virtually abrogated, and all rotating honorary officiants with their residential periods of brief, meddlesome prerogative. There would therefore be no sinecures to burden or impoverish the revenues, all of which, under the new order, would be turned into the channels of direct personal work altogether subordinated to the authority of the dean-rector. Four or more ot the principal priests might be titular canons, each of whom must, besides a full share of all parochial work, be able to chant the divine offices with the inflections and cadences ot the ancient Church. One of these must be well versed in the literature and practice of chant music, and retain the title and office of precentor. The stipends should be modest and the incumbents retired at a certain age with corresponding annuities. The cathedral stripped of supernumeraries, would be a hive of busy workers, and the lay body of choristers might be transformed into a choral body like the staff of clergy, thus including theological students and candidates for Holy Orders, and assistant-masters in the collegiate schools, all trained and inspired under the daily choral offices. The music should be distinctly liturgic and worshipful, and the cathedral held the one sacred place apart and beyond reach of secular criticisms and preferences. Under such an administration the cathedral would be removed from all competitive relations with the parishes; would be brought into direct spiritual relations with its own worshippers, and in its access of effective and orderly ministrations, become a model among the parochial churches. In one English cathedral only, that of the newly constituted diocese of Truro, the two great offices of bishop aad dean are united; and a similar union in many of the other cathedrals, in Mr. Dickson's judgment would be most desirable. At any rate no bishop should experience restraint or the slightest hindrance to ministrations in his own cathedral, as the cathedral should be, first of all, the bishop's official church or minster. In this brief and insufficient summary of a very important paper,our readers, clerical and lay, who know anything from personal visitations and studies, will find not a few of their own suggestions and conclusions anticipated. In another number we shall present Dr. Jessopp's side of the question, giving his arguments in rebuttal.

Magazines and Reviews

Harper's Monthly for February. If the boldest contrasts and most startling incongruities of farcical burlesque, with reverent excursions among the profoundest mysteries of the life that is, and that which is to come, count for higher achievements of journalistic enterprise, this current number must remain pre-eminent. "Trilby," part

second, by George du Maurier, the English satirist-cartoonist, represents one of these polarities, while "In Tenebras," a parable by Howard Pyle, must stand for the other. The Bohemian frivolity of the one, and the gruesome, blood-chilling *vraisemblance* of the other, however, result in a painful shock, not only to literary symmetries, but to the higher congruities of moral and spiritual relations. Not that "Trilby" should have been shut out, or that "In Tenebras" is out of place in such a number, only the supreme religiousness and almost realistic eschatology of the latter suffers something like a quasi profanation in such juxtaposition. This parable is one of the most exalted adventures of modern fiction, since it bears the marks of spiritual relationship with "The Pilgrim's Progress," the deep and moving allegories of the Rev. E. Monro, and even suggests something of the tremendous insight of some of the Swedenborg revelations. We recognize the moral intrepidity of such a parable, while we hesitate at the company it here keeps. There is a playful grace in Mr. Howells' "Masterpiece of Diplomacy," and a world of information in the natural and mechanical history of "A Bar of Iron." Mr. Brander Matthews uncovers an unpardonable flow of ingrained coarseness when he paints the "Vignette of Manhattan,"—which is a funereal episode in the little "Church around the Corner"—with a tragic crime hanging over the living and the dead. But that is come of that diabolic cynicism which smirches the art of de Musset, the de Goncourts, and the Zolas. "A Transplanted Boy," a most pathetic and picturesque story by Constance Fennimore Woolson, recently deceased, and which everybody will read, affords occasion for a passing comment on the inconsequence and vacuity of a great part of the perfunctory illustration now-a-days, which seems too feeble to grasp the picturesque contents of such a teeming text as this, and puts the reader off with a few insignificant and unmeaning ventures in the dark that might adorn any tale.

The Century Magazine has for a frontispiece a very striking portrait of the Dutch-English artist, Alma Tadema, one of the principal personages in the London art world, and the initial paper, by Ellen Gosse, gives a condensed but spirited sketch of his life and artistic career; while several excellent illustrations introduces us not only to his unique and beautiful studio-home, but to his methods of work and composition. Few among living artists command a wider or more discriminating admiration in both hemispheres, for, while the great elaboration and elevated character of his archaic studies among the Greek, Roman, and Pompeiian civilizations render his productions very costly, and place them within reach of only the few buyers of great wealth, the photographer and engraver have introduced them to a world-wide public. We note a valuable study of the career of that young wizard in the inchoate science of electrics, Nikola Tesla, with a "speaking" portrait; and of far deeper interest, a paper by John G. Nicolay, which is an exhaustive monograph on Lincoln's Gettysburg address, with a parallel array of the three versions—the original manuscript, the actual delivery, and the amended copy produced from both by President Lincoln. There are, also, facsimiles of the manuscript by his own hand, of the first and third. A brief sketch by John Coleman Adams on "Lincoln's Place in History" is enriched with a careful reproduction of an untouched photograph negative, made in commemoration of the commissioning of General Grant to the office of Lieutenant General of the armies of the United States, a portrait of exceptional value and importance.

St. Nicholas for young folks, among its recreations and sensational adventures, has a paper by Mr. Brander Matthews, of sterling value, on Benjamin Franklin, giving the portrait by Charles Wilson Peale, which quite satisfies our highest ideals of the great statesman, philosopher, and patriot. We regret that this favorite periodical seems utterly given over to the incubus of photogravure.

The Review of Reviews is exceptionally rich in its portraits of representative men and women of many nationalities, and it may be said of these "review" portraits that so far as it is possible to apply tests, they have the great merit of genuineness, however hurriedly they may have been produced. The larger papers are three. The first, "Our New National Wonderland," by Carl Snyders, with many striking illustrations, is an intelligent study of the great half explored and unexplored North-west, of which Tacoma, Seattle, and the Puget Sound region, are best known to eastern enterprise. Certainly the search for the grander developments of landscape never need lead one across the Atlantic. The next is a character sketch of the late Professor John Tyndall by Grant Allen. For the excellent portrait and sketch of his home in Surrey where he breathed his last, we are grateful, but an inbred coarseness of style and belligerency of temperament unfit Mr. Grant Allen for the delicate and discriminating office of memorialist of such a man. A great and masterful student of cosmology, or the unsolved mysteries of creation, is pretty much buried out of sight in the fierce contentions of late science-controversies. Professor Huxley's recent memorial was far more acceptable to the religious world while dealing more justly and reverently with his great colleague. The generous stores of miscellany are delightful reading.

The Atlantic Monthly while providing its usual array of carefully assorted novelties, has nothing exceptionally noteworthy, while most of the articles are of staple excellence. H. L. Dawes presents a confessedly difficult subject with great intelligence, and in his "Recollections of Stanton under Lincoln," brings out into splendid relief the patriotism of the great war minister, a rugged and formidable, yet heroic personality. It has the ring of historic justice throughout. Olive Thorne Miller prosecutes her studies of the magpie "In a Pasture by the Great Salt Lake," and her story loses nothing in the witchery of her narrative. Mr. J. B. Lang deals with an amorphous subject painfully beyond his grasp in his somewhat rhapsodical, "From Literature to Music." It requires a vivid conception of metaphysical subtleties for such adventure; and he leaves us with the impression that a stronger man would have made a better record. The papers on Hamilton Fish and Francis Parkman, by such brilliant writers as J. Bancroft Davis, and Oliver Wendell Holmes reach a high quality of excellence; while for the first time within our recollection, "Tammany Hall," most portentous of all political excresences under our municipal system, receives an orderly and philosophical exposition at the hands of Henry Childs Merwin.

Littell's Living Age is a transcript of the best current British literature of the time. The current numbers fully sustain its high reputation, and contain several papers. Worthy of special mention are "Prof. Tyndall," by Prof. Huxley; "Recent Science," by Prince Paul Kropotkin; "Upper Houses in Modern States—The Italian Senate," by the Marchese F. Nobili-Vitelleschi; "The Cradle of the Lake Poets," by Wm. Connor Sidney; "Prince Alexander of Battenberg," by James D. Bouchier; "Chinese Poets in English Verse," by Herbert A. Giles; and "The Manchester Ship Canal," by Egerton of Tatton. Fiction is principally represented by some capital translations, made expressly for this magazine and copyrighted, from noted French and German authors.

Book Notices

Garrick's Pupil. By Augustin Filon. Translated by J. V. Prichard. Illustrated. Chicago: A. C. McClurg & Co. Price, $1.00.

A French tale of love and intrigue in the time of George III. It may have a value to those who do not care to consult weightier authorities, as it contains interesting pen-portraits of English celebrities of a century ago.

The Son of Man among the Sons of Men. By the Rt. Rev. W. Boyd Carpenter, D.D., Lord Bishop of Ripon, Hon. D.C.L., Oxon. New York: Thos. Whittaker. Pp. 308. Price, $1.50.

In a vivid manner the Bishop of Ripon here presents the main features of some of the Gospel characters who were brought into touch with our Lord during His ministry and His suffering. There are twelve presentations: Herod, Pilate, Judas Iscariot, Simon Peter, Thomas, Matthew, Nathanael, Nicodemus, the sick of the palsy, John the Baptist, and Bartimæus, the restored demoniac. The strong individualizing of each subject by all that may be gathered from the New Testament story and aided in two of them by profane history, will stamp its lasting impression upon the mind; while the deep and moving spiritual lessons which the author draws from the divine records concerning the works and words of these men who came into contact with the Son of man, must affect the heart of him who reads. Perhaps the best study contained in it is that of Judas Iscariot, in which the writer agrees neither with the common theory of covetousness nor yet altogether with the other theory advanced by Archbishop Whately, DeQuincey, or Prof. Fairbairn. Bishop Carpenter's explanation of motive for the betrayal is so natural, without a seeming fault, and appears at once so evident, that one wonders how any could have been led into another. The clergy and all Bible students should possess this book.

The Communion of Saints. By the Rev. Wyllys Rede, M.A. With an Introduction by Lord Halifax. London and New York: Longmans, Green & Co. Price, $1.25.

This book may be very heartily commended as offering, in the form of a series of spiritual instructions, the substance of the Catholic doctrine of the Future State. The purpose is not perhaps primarily didactic so much as to unfold for those who have had the sorrow of parting, through death, from those most near and dear, the consolation which true Christian teaching, disentangled from modern speculation and heretical vagaries, affords to the children of the Church. There is surely no comfort which can compare with an adequate conception of the doctrine of the Communion of Saints. The author says that he has no controversial intent, but simply desires "to answer as frankly and clearly as may be, the questionings of many hearts, to tell busy people in the language of common life, what they may consistently hold to be the truth about their relationships in the Church of Christ." He does well to show that in the expression "The Communion of Saints," the word saint is used in the same wide sense which it generally carries in the New Testament. It remains true that the universal Church has sanctioned a special use of the word to signify those who have attained, even in this life, the highest degree of perfection. For such there is no barrier to keep them from the nearer presence of God and the enjoyment of the beatific vision. Chapters V and VI, on the "Relation of Departed Saints to Us" and "Our Relation to Departed Saints," in which the activity of intercommunion between the Church Visible and the Church Invisible is shown to consist in mutual prayer, whereby the whole subject is elevated to a lofty spiritual atmosphere, are perhaps in their practical bearings the best in the book. The Christian soul is thus lifted high above the gross atmosphere of modern spiritualism, and at the same time is guarded against pantheistic conceptions involving the loss of personality.

The Pilgrim in Old England. By Amory H. Bradford, D.D. A review of the history, present condition, and outlook of the Independent (Congregational) churches in England. The Southworth Lectures for 1892 at Andover Seminary. New York: Fords, Howard & Hulbert Crown 8vo. Pp. 362. Extra cloth, gilt top. Price, $2 00.

In the Southworth lectures at Andover Theological Seminary for the year 1892, now gathered and published in book form, Dr. A. H. Bradford, of Montclair, New Jersey, has shown that not all the Pilgrims came from the old world in 1620, and the following years. What the Pilgrim who did not migrate, did in England, and what his descendants are now doing there, is matter of interest first of all to the Pilgrim who did migrate, but also to all Christians. What were the original motives and spirit of those austere Independents, what their fundamental principles and doctrines, and how these have lived and wrought in the making of history, and in the development of modern society, is an interesting study. This book furnishes opportunity to study the evolution of the Pilgrim spirit and principles on both sides of the sea. In the chapter on the pulpit, tribute is paid to the learning and power of the English Congregational ministry. The author declares that it will be the mission of the Pilgrim in old England, in the immediate future, to keep two thoughts constantly before the people, namely; the independency of the local church and the fellowship of all the churches. He predicts disestablishment, the complete and final separation of Church and State, and that Congregationalism will lead in the struggle for this larger liberty.

The Greek Madonna. By Shelton Chauncey. New York: G. W. Dillingham.

Of course there has been, and can be, no such thing as a Greek Madonna, and the unreflecting æstheticism that suggests the spiritual relation of two such repugnant elements as the sybaritist cult of Hellenic arts, with the august *Theotoxos*, the Mother of our Lord—for such is the inevitable *raison d'etre* of this singular book—is shocking to reverent readers. Shelton Chauncey's audacious venture, however, can hardly be taken seriously. But, *seriously*, the thin veneering fiction which hardly conceals an autobiographical background, merits rebuke. So far as it may be fiction, it is a mischievous travesty of a great and venerable institution of the Church; and so far as it incorporates living experience, it is discreditable to the writer. The institution travestied so flippantly is the General Theological Seminary, with its faculty, and its social, academic, and religious life. The writer is a priest of the Church, who is practically inaccessible under the *nom de plume* of Shelton Chauncey. His career, as sketched by himself, suggests not a few queries. How could such a man ever contemplate the reception of Holy Orders, and how could any seminary of the Church receive or hold such a postulant! According to his own rather boastful statements, he was a "Johns Hopkins' man," then passed a year at the Faribault seminary where he picked up little theology, while he "learned poker from the daughter of a professor;" entered the General Seminary where he is quickly accepted as a leader in persiflage and luxury, and becomes an authority in "decorations," toilets, and the elegancies of outside fashionable life; carries on a desperate flirtation and love-making with two women at the same time, profaning the choir and sanctuary of Trinity church, and even the Holy Communion, in the prosecution of his adventures; caricatures the dean with reckless bravado, talks of his distinguished ancestry, and is never weary of mentioning titled personages and great families in Church and society, where he is a *persona grata*,—in short, poses as that most unfortunate of all misfortunes, a professional society clergyman. Since "The Potiphar Papers," with that dreadful irony of "the Rev. Cream Cheese," we have encountered nothing so pitiable and melancholy as this self-drawn portrait of the Rev. Shelton Chauncey.

We are glad to welcome a little "Book of Other Rites and Ceremonies of the Church," published by the Young Churchman Co. and licensed by the Bishop of Milwaukee for use in his diocese. It contains eleven forms for occasions which most frequently arise and for which provision is not made in the Prayer Book. In fact it is the best example of a "Book of Offices" we have yet seen. It appears to us much better that forms of this character should be set forth tentatively by individual bishops and left to make their way upon their merits, than that they should be clothed with the authority of the General Convention. We find here no superfluous forms and no fancy compositions. Everything is framed after good liturgical precedents.

"The Book of the Fair," by Hubert Howe Bancroft, is an imperial folio, 12 by 26 inches, to be issued in 25 parts. It will contain 1,000 pages of superb engravings and descriptions of all the notable features of the great Exposition. The two numbers before us combine the highest excellence of mechanical, literary, and artistic work. The first gives an account of preceding fairs and a sketch of Chicago. The enterprise is as admirable as it is immense, and is far in ad-

vance of anything we have seen in this line. Mr. Bancroft is well known for his historical works relating to the Pacific Coast, and for his great collection of books on that subject. The Bancroft Company, publishers, Auditorium Building, [Chicago.]

"A MANUAL of Intercessory Prayer," is the title of a little book which we can recommend as most useful and convenient. It is compiled by Jeannie Porter Hyde, and has an introduction by the Rev. Prof. Webb, of Nashotah. Its measure is 5 x 2¾ inches, bound in black leather, and the weight is exactly 1 ounce, and it sells for the small sum of 25 cts. Its contents are a large number of intercessory prayers, which the members of various societies, like the Brotherhood of St. Andrew, are bound to use, and blank pages to be filled in with the names of persons to be remembered in prayer. There are also blank pages with the names of the months printed at the head for the record of birthdays, Baptism, Confirmation, First Communion, etc. We feel great confidence that every one who tries to pray for all men will be glad of the publication of this pocket-reminder and help. It may be had of the compiler, (Danvers, Mass.), and of the Church booksellers. Price, 25 cts.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

ANSON D. F. RANDOLPH & CO

What is Inspiration? By John De Witt, D.D., LL.D., Litt.D. $1.00.

A Poppy-Garden. By Emily Malbone Morgan. Illustrated by Ella Frances Hayden. 60c.

Jack's Hymn. By Elizabeth Olmis. 60c.

Madonnas of the Smoke; or "Our Mary's Meadow." By Emily Malbone Morgan. Paper covers. 25c.

Echoes from a Sanctuary. By Rev. Henry White, M. A.

The Presence of Christ. By Anthony W. Thorold, D. D.

The Gospel of the Incarnation. By William Frederick Faber.

Christ Mystical or Blessed Union of Christ and His Members. By Joseph Hall, D.D.

SKEFFINGTON & SON, London

Friends and Foes at the Cross of Jesus. A service of song for use on Good Friday, with lime-light illustrations. By the Hon. Mrs. Francis Byng.

Sermons from Ash Wednesday to Easter Day. By Rev. George Litting, M. A., Litt.

The Comfortable Season of Lent. By Rev. John Paget Davies, M. A.

JAS. POTT & CO

Day-book for Lent. By Canon Knowles.

Some Quiet Lenten Thoughts. By Rev. T. B. Dover.

J. MASTERS & CO., London.

Eight Addresses on the Seven Last Words. By a Priest.

FLEMING H. REVELL CO.

The Invincible Gospel. By Geo. F. Pentecost, D. D. 25c.

Every-day Religion. By Hannah Whitall Smith. $1.00.

Key-words of the Inner Life. By T. B. Meyer, B. A. 50c.

None Like It. By Joseph Parker. $1.25.

C. J. CLAY & SONS. London.

Church Catechism Explained. By Rev. Arthur W. Robinson, M.A. 50c.

SWAN, SONNENSCHEIN CO. London.

Short Studies in Character. By Sophie Bryant, D. Sc. $2.00.

THOS. WHITTAKER.

Sins Worthily Lamented. By George Litting, M. A., Litt. $1.20.

Comments at the Cross. By Cameron Mann, D. D. 60c.

The "Excepts" of Christ or the Conditions of Salvation. By J. H. Fry, M. A. 60c.

God is Love, and Other Sermons. By the Rev. Aubrey L. Moore, M. A., Hon. Canon of Christ church, etc. $1.50.

Lenten Thoughts on the Collects, Epistles, and Gospels for the Season. 25 cents, paper covers.

Bryan Maurice; or The Seeker. By Rev. Walter Mitchell. 50 cents, paper covers.

YOUNG CHURCHMAN CO., Milwaukee, Wis.

A Life of Service, or Woman's Work in the Church. By Sara Morrill. $1.00 net.

THE STUDENT PUB. CO., Hartford, Conn.

The Age and the Church. Being a Study of the Age and of the adaptation of the Church to its Needs. By J. H. W. Stuckenberg, D.D.

GEO. W. JACOBS & CO.

Woods and Dales of Derbyshire. By the Rev. J. S. Stone, D. D. $3.75 net.

J. SELWIN TAIT & SONS

The Woman of the Iron Bracelets. $1.00.

A Chronicle of Small Beer. By John Reid. $1.00.

E. P. DUTTON & CO

They Met in Heaven. By Geo. H. Hepworth. $1.00.

Pax and Carlino. A story by Ernest Beckman. Illustrated by Florence R. Upton. $1.00.

GRIFFITH, FARRAN & CO., London

A Manual of Councils of the Holy Catholic Church. By the Rev. E. H. Landon, M. A. 2 vols.

PAMPHLETS

Fifteenth Church Congress Papers and Speeches. Thos. Whittaker, New York.

Fragments of a Tribute to the Memory of the Rev. Theodore Edson, S.T.D. By the late Rev. Edward Cowley, D.D. Lowell Courier Pub. Co., Lowell, Mass.

Selections for Choir and Congregation. By Robert L. Fletcher. 130 Adams st., Chicago.

The Parochial Charities of St. Paul's, Baltimore. 1893. John S. Bridges & Co., Baltimore.

Soldier and Servant Series. Bishop Patteson. By the late Rt. Rev. R. W. B. Elliot. John Keble. By the Rev. Walker Gwynne.

Sanitation as Taught by the Mosaic Law. By the Rev. Dr. Adler. *Jewish Chronicle* office, London.

Christian Endeavor in Cleveland. A. C. Rogers Co., Cleveland, Ohio.

Entertainments for Church Socials, Religious, Social, and Charitable Organizations. Mrs. H. E. Kramer, Akron, Ohio.

Twenty-fourth annual report of St. Mary's Free Hospital for Children. P. F. McBreen, New York.

Speech of Hon. Cushman K. Davis on the Relations with Hawaii.

Eleventh annual report of the Executive Committee of the Indian Rights Association. Indian Rights Association, Phila.

Preliminary Report on the Income Account of Railways in the United States for the year ending June 30, 1893. Government Printing Office, Washington.

Five Easter Carols. By Wm. H. Gerrish. 12c. Published by the author, Boston.

The City Mission Directory of Benevolent, Charitable, and Humane Institutions. Philadelphia Protestant Episcopal City Mission, 411 Spruce st.

The Vacation Club in Winter

BY ADAH J. TODD

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CHAPTER X

WILL'S EXCURSION

"When Miss Lacey arranged for us to write letters, I didn't say anything to the contrary, but I wasn't very enthusiastic, you may be sure. Not that I wouldn't just as lief read anybody else's letters—even Bess' nonsense—but I didn't know anything to write about Natural History. *Multa mihi venicbant in mentem quamobrem.* I am bound to get in as much as I can of what I do know. I might make an excuse and get out of it, but Miss Lacey was inflexible, the only alternative was being cast out of the club into outer darkness and ignorance.

"I was in despair, but 'fortune favored it otherwise,' just as she used to do with Old Æneas—this is the only point of resemblance I've ever noticed between me and the 'pius' one. Uncle Jack asked me to go to Niagara Falls with him for the week before college opened, and father gave his consent. You may not see the connection yet, but it's this: Uncle Jack is a regular fiend in geology, and he was going to study the Falls, formation and fossils, and so on, and I could pick up enough from him and his books to write a letter about. Of course I did not think of it at first, and I did'nt know as I ever would have looked at the old rocks geologically, even with all the good examples I had set for me last summer, if I hadn't had this in view, but after I began to study about them I did get real interested.

"Of course it ought to have been Fred or Frank who had the chance to go, and I suppose a Sunday school book boy would have stayed home and magnanimously offered the position, but I'm not that kind.

"I suppose I ought to describe the Falls first, because some of you have never been there. You do know that the Niagara River flows from Lake Erie northward to Lake Ontario. It is only thirty-three miles long, but falls 328 feet in that distance. The name Niagara in the Indian tongue means 'thunder of waters,' so it was appropriately named. When it issues from Lake Erie, it is three quarters of a mile broad, but as it flows on it becomes several miles in width, making room for a number of islands, the largest of which, Grand Island, is twelve miles long. At the foot of Grand Island, which reaches to within one and a half miles of the Falls, the river grows narrower. By this and the descent of 60 feet, is produced the Rapids, which churn up the water and make the river, though deep, white with foam. At the Falls, the river has a breadth of less than a mile, but Goat Island, containing about 75 acres, is in its centre, and separates it. By far the larger part of the water goes over the Canadian side, and that side is broader, too, and so has much the grander cataract. There is a bend in it, which made it called Horseshoe Falls, but that is gradually wearing away. Indeed, it is so easy to realize the tremendous power of water here that one wonders how anything could be left, it goes over the cliffs with such force that it is thrown fifty feet from it. The discharge is computed at about 18,000,000 ft. per minute.

"Below the Falls the current is lessened for about a mile, but increases again as the channel becomes narrower and the descent greater. About here the celebrated wire suspension bridge of the Great Western railway, with a road beneath for vehicles and foot passengers, crosses the river. It is only 800 feet long, and makes a fine walk, and one gets a good view of the Falls, but you have to get used to the swaying. It is 200 feet above the water, and makes timid people a little scary. Between three and four miles down the river runs against a stratum of rock that it hasn't made much headway on yet, and after forming quite a large circular basin with a frightful whirlpool, it goes off almost at right angles to its former course. For about seven miles the river descends 104 feet and flows between perpendicular banks from 200 to 350 feet high. At Lewiston, the gorge ends and the river goes on just like any other. You never would guess to see it going into Lake Ontario what it had been doing up above.

"Now, what specially interested Uncle Jack, and me too, when I came to think about it, was the wearing away of these great banks of rock; it is very certain there have been great changes even since the Falls were first seen in 1535, by Jacques Cartier. Father Hennepin was the first man to describe them, a hundred years later. Some early writers speak of several different falls, five or six, so it seems the water must be more concentrated now, and therefore more sublime, than in the past, as is proper for a Nineteenth-century Fall.

"Miss Lacey told us a good deal about erosion last summer, and we saw the Glen and its 'pot hole', but just think of this! There have been all sorts of guesses or 'computations', Uncle Jack would say, as to how long it has taken to cut the channel, ranging all the way from 31,000 to 380,000 years, but all agree that Niagara has made its ravine by a slow process of excavation, and it is still prolonging it back toward Lake Erie—the Falls are receding. At the fall the gorge is about 160 feet, the upper 80, lime stone, and the lower, shale. The water wears out the shale and then the lime stone falls. The lime stone becomes thicker the farther back or up stream you go, so it probably does not wear away as fast now as it has done, but at any rate it could not be less than 30,000 years.

"On both sides of the Whirlpool and at Goat Island there are beds of recent (I should call them pretty old!) lake shells, Unids, Melanias, and Paludinas, Uncle called them, the same kinds that live now in still water near the entrance to the lake, and which are not found in the Rapids, so that when these beds were formed the lake which we now call Ontario, spread its still waters over the gorge above the Whirlpool. A mastodon's tooth has also been found in them. Now the mastodon lived in the Champlain epoch, so this locates the beds in that time. Uncle Jack said the waters could not have set back to the height of these beds unless they extended on below for at least six miles from the Falls. So all the gorge must have been excavated since the mastodon was alive. There is another argument that the work began in the Champlain.

"You know the loose gravel and boulders scattered over the Connecticut hills, we called 'drift', and found it had been left there by the great glacier which reached down over Long Island Sound in the 'cold spell' they had some time in the Cenozoic which they call the Glacial Epoch. Now that immediately preceded the Champlain and is not confined to New England, for Uncle Jack and I found some signs of it at Niagara. There is a lateral valley leading from the Whirlpool through the Queenstown precipice a few miles west of Lewiston. This channel is filled with the drift accumulations, and when the ice melted the river either had to reopen its old channel or make a new one. I should think the former would have been easier than to go through solid rock, but Uncle Jack said probably the direction of the current influenced it, or the slope. At any rate this is another proof that the ravine has been made since the Glacial Epoch.

"And then, what I thought best of all, this helps to fix the date of man's existence on earth. I'll tell you how. You know in the chronology of the Bible you find the date of man's creation fixed at 4004 B. C., or about 6000 years ago, but that was the calculation before the science of geology was developed, Uncle says. Because, you see, skeletons of man, and arrow heads, and stone axes, and bones with carvings on them have been found lying in the caves in England and France and Switzerland, with the bones of extinct animals that lived in the Champlain. Many are in beds of alluvium. It is supposed that human beings carried these bones in for food, and some are found broken as if to get the marrow.

"Now, if man was a contemporary with the mastodon, as these relics show, and the mastodon's tooth shows that the Niagara gorge was formed since the Champlain, and it cannot have taken less than 30,000 years to make the gorge, it follows that man must have been upon the earth about 30,000 years. Uncle says perhaps Adam was not the first man, but was the first man with a soul, and the others whose relics we find in the Champlain, didn't have any, but still they seem precisely like the skeletons of men living now and if we had no more advantages we mightn't be any more civilized.

"We found a good many shells, though the ground has been pretty well picked over. At Lewiston there were some of the Medina sandstone, Uncle said, and the 'Clinton group' and the Niagara. I didn't take much stock in them.

"POSTSCRIPT.—I read this to Uncle Jack and he says I ought to say that the old channel at the bottom is seventy-one feet higher than the surface of the Whirlpool. This shows that the surface of Lake Ontario was much higher than now and the preglacial falls much lower."

HERE is a good opportunity for you to secure money for your offering at Easter. Secure subscribers for THE LIVING CHURCH, and you may keep one-half the amount you receive towards your Easter offering.

The Household

The Lenten Fast

BY MARGARET DOORIS

Not with sad faces, not with eyes that weep,
Not with reluctant heart or lagging pace,
We come, dear Lord, the Lenten fast to keep;
No sign or mark of woe we outward place
To show our soul's contrition true and deep.
Thou need'st no aid our secret sins to trace;
The Lenten shadows round us sombre creep;
Oh! send Thy light, bestow Thy pardoning grace.
Thy life for ours the ransom all has paid,
Thy strength will be our strength through every hour,
And in the refuge which Thy cross has made,
Secure we'll be against the tempter's power.
Thy fast, temptation, agony, and pain,
Have made us heirs of Paradise again.

London, Ohio.

Allendale's Choice

A VILLAGE CHRONICLE

BY LEIGH NORTH

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CHAPTER XII

A DIFFERENT SCENE.

It was a somewhat small and scantily furnished room. A glance showed that it was not the abode of wealth, and that it lacked much of the ornamentation and adornment that are now deemed almost essential; but there was that certain, intangible air about it that bespoke the touch of a woman of refinement.

Of the two occupants, the man sat by the table, his head buried in his arms; his wife moved gently here and there, putting some little thing in order. Both were past their youth, and both faces showed some traces of experience and sorrow, while, quite apart from the beauty that once had been hers, her countenance had an expression of great sweetness, and a peaceful look that was very restful and inspired confidence.

"Robert, dear, won't thee go to bed," she said at last, standing beside him and laying a hand softly on his shoulder. "Things look brighter in the morning."

He raised his head and gazed up at her. "I don't often give way like this, do I? When the Lord took the little lads,"—a quiver passed over her face as he spoke—"He seemed to send me strength to bear the blow, and I realized that He had taken them to Himself to await us. But now that the church, too, is lost, it is as if there was nothing left, and my work has gone for naught."

"It is in the hearts of the people the seed has been sown," she answered quietly, "we may not always see the harvest."

"I know," rousing himself, "I am faithless, I fear."

"Thee needs a rest, dear. Thee should go East, for a while, at least." He shook his head.

The Rev. Robert Lloyd and Mary, his wife, had spent many years in a little mining town in Nevada. He had felt strongly the needs of the West, and in spite of urgency from friends in the East, who would gladly have had him remain amongst them, and offered strong inducements for him to do so, he felt it his duty to spend at least some of the earlier years of his ministry in the harder field. "While I have my youth, health, and strength," he said, "is the time for me to bear the heaviest burdens," and Mary Ross had not held him back. She was of Quaker stock, and her own family used the friendly language, with its curious disregard of grammatical accuracy in the cases of the pronouns; but she was a true daughter of the Church, loved its services, and was ready to make sacrifices for its dear sake. Hence, when the man she had promised to marry consulted her as to his future home and plans, she laid no hindrance in his way, and accepted, with him, labor and privation in a distant place, rather than greater ease and luxury nearer home. Some of his friends blamed him, and thought, for his wife's sake, he should have chosen differently. But they two were satisfied, and went forth, strong in love for each other, and in faith and hope for their work. It was not an easy life for either, but they did not repent nor repine.

In the course of time a boy was born to them, and later, another came to enlarge the family circle. It was a very happy home, spite of privation, toil, and discouragement, and father and mother often discussed and planned for the future of the little lads. But it was not so to be. A sudden and severe illness carried off both children within a few days of each other, and the little home was left desolate. It was a crushing blow. But not in vain had Robert and Mary Lloyd spent their years in the Master's service. "Shall we not accept evil, as well as good, from our Father's hand," said the clergyman, with trembling lip. "God gave, and God has taken away; blessed be the name of the Lord." The poor mother went quietly around, for her grief was the still and silent kind, that gives little outward expression, putting away the trifles that she wished to keep, made sacred by the touch of her darlings' fingers. "He knew best," she said to herself, "we were planning for them an earthly home, and He has given them a more glorious heavenly inheritance. They are taken from evil to come—my treasures, and they are safe, *safe* forever!" But it was a wound that would never heal, and the stricken hearts were very tender to all little ones ever after.

Parish work in their western home had been a discouraging experience, and seemed to show little result from years of effort. A small church had been built, and a little flock gathered. But the struggle for existence was a hard one, money-getting the object which had brought people to the place, and when the mines were exhausted, or proved a failure, the tide of population ebbed away.

Then came the last blow, and the little church was burnt to ashes. Robert Lloyd, always hopeful of better things, had found it hard to recover from this final misfortune, and scarcely knew what further steps to take. His people were reduced to a mere handful, and it seemed probable that an independent church in the place was no longer possible, but that it would have to be united with some older and stronger organization in a neighboring town. His wife was right, his patient, self-denying labors had not been in vain. The seed sown was scattered, but hearts and lives, in different homes, and under varying circumstances, bore testimony to his faithful ministry. Toil, privation, and sorrow had set their mark upon him, and she was right also when she said he needed rest and change. It would be a trial to leave the home that was hallowed to her by the presence of her little ones, and the few faithful friends they counted here, but she felt that it was best, and took steps to accomplish it.

"DEAR FRIEND," she wrote, to one whom she valued in the East, "you told me if I ever needed your help to come to you, and now I have taken you at your word. Please join your influence to mine, to persuade Robert to go back, at least for a time, amongst his old friends. You know much of his trials and discouragements here, and will do justice to his faithful efforts. The loss of our dear children was a terrible blow to us both, and now our little church has burned down, and it seems impossible, even undesirable, that it should be re-built. I have not kept my husband back from any good work that he wished to undertake, but I feel now strongly that he must have rest and change or he will break down. I have never seen him so crushed as he has been by this last blow. I have come to you for help and I know you will not fail me. What is best to be done and how to do it, I leave to your wiser judgment than mine, for I shall not confess what I have done to Robert at present. With love to your family and any of our mutual friends that you may chance to see, respectfully and affectionately yours. MARY R. LLOYD.

The reply came promptly.

"DEAR MRS. LLOYD, you did quite right, and I thank you for your confidence. If the union of such potentialities as you and I cannot move our good brother, we shall lose respect for our influence. You shall hear from me more at length, shortly.

Faithfully your friend and brother in the Church,
HENRY B. SCOTT.

The Bishop was as good as his word, and his letter to Mrs. Lloyd was soon followed by one to her husband.

MY DEAR LLOYD, I may as well confess that your wife and I have hatched a plot against you. We both feel that you need rest and (not idleness, don't suspect me of believing you guilty of that), change of work. Do not shake your head, my good brother, and say, "My work is here!" You have given your earliest and strongest years to the western fields, now give a thought to the East. We need just such men as you, amongst us, and I want you myself in my own diocese. From what I hear, the way has been made plain for you to accept another charge, and it is my effort to induce you to do so. Listen to the wise counsels of your two advisers. Lay on the shoulders of some younger and, physically, stronger brother the burden you have been bearing and come to us here. You have done your pioneer work now, let others take their share and remember that it is all the same vineyard. I should like to put you in half a dozen places I could name, where just such men as you are needed. Come and be my guest till you find the niche that will suit you, and give that dear wife of yours the refreshment for body and mind, that I am sure she, as well as you, must need. Trials such as yours have been are never forgotten, but a new outlook sometimes gives greater strength to bear them.

"What is this you have been doing, little wife," Mr. Lloyd said, when she raised her eyes from the perusal of the letter he had just handed her.

"Dear Robert, thou wilt listen to him," she answered.

"But, Mary, when things look the darkest is not the time to desert one's post."

"No, dear, nor have I ever advocated such a course. Thee will do me the justice, I know, to admit that I have tried to be no hindrance in thy way."

"Yes, best of help-meets," he answered, earnestly.

"I do not look upon this as deserting thy post," she continued. "Thee must consider that it would be impossible, for the present at least, to continue the independent organization here. Therefore, it is the post itself that is moved, and thee must probably go elsewhere at any rate."

"Yes, I know," he admitted, "you are right, you are always right," she smiled.

"Are you thinking my working days are over?" he asked, suddenly.

"No, Robert, no one would ever suspect thee of rusting out. But I fear that if thee refuses to take a needed rest, thee will cripple thy powers."

He rose and paced the room, a look of gloom in the dark brown eyes that were usually so full of life, and occasionally of humor. She sat and watched him quietly, as was her wont; presently, he broke out excitedly, "Mary, do you know I can't trust myself! I am so weary. I long so for rest, for a complete change. I am tired of labor and discouragement. I seem to see no fruit for years of effort. It is human pride, perhaps, but I could wish to have more to show for the time and strength I have spent here. I long to shut my eyes on familiar sights and sounds, and to open them on new and fresh experiences. I dread, and yet I long," throwing out his arms, "to leave these rooms, where everything recalls to me my boys' short lives! It seems to keep the heart-ache fresh and sore. If I were away from here I could never forget, never, but there would come a more restful feeling. Cannot you see why it is I cannot trust myself? Cannot you see how strongly I am tempted? I would not act a coward's part. I would not yield to mere weakness of flesh or purpose. I would not desert my post, if it be duty to stay here."

"Robert, dear," she said, going to his side. "All that thee says convinces me more than ever that thee needs to go. Later, I do not doubt all will be clearer to thee, and a right judgment in all things will be thine."

"And you, Mary?"

"I do not require it, and it will be trial, a great trial, to leave much that is here, especially this home in which we have dwelt for a little while with our treasures. But I do not doubt, that to me, also, it will be a benefit."

"Then we will take time to think and pray over it, dear, and trust that we shall be guided aright."

(*To be continued.*)

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Children, are you trying to find a way to make some money this Lent, so that you may have an offering at Easter? We can tell you just how to do it. Show some one a copy of THE LIVING CHURCH and ask him or her to subscribe for the paper for one year, and give you the subscription price, TWO DOLLARS. You may then send us the name and address of the person and *one* of the dollars. The other dollar you may keep for your Easter offering, or anything else you prefer. Address THE LIVING CHURCH,
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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Pearl's Valentine

BY ALICE MAY DOUGLAS

Pearl was a little girl who lived in rather a rough house. But what of that? The oyster shells which form the home of the real pearl constitute rather a rough abode, yet the pearl itself is none the less beautiful. And of all pleasing pearls our young friend would take her place among the first.

Pearl had very few playmates. To begin with, she was scarcely old enough to go off by herself to play with other children. Then the other children of the neighborhood were so quarrelsome that Pearl never enjoyed herself among them.

However, Pearl had been among the boys and girls long enough of late to know that Valentine's Day was drawing near, and that there was a great stir among the children, who were busy as could be making all sorts of beautiful valentines to give to one another on the gala day soon to be.

Pearl often wished that she was engaged in such an agreeable pastime; but she had no pretty papers or pictures from which to make valentines, and her mother, being a poor widow, could spare no pennies to purchase any.

"Because I cannot send out any valentines, I fear the children will not send me any," thought Pearl one day. "But if one should send me one, oh, how I should love that person! I should not care so much for the valentine as I should because somebody had thought of me."

But Pearl did not tell her thoughts to her mother. "O, no. Poor mamma has all she can bear without being troubled with my little troubles," the sweet child said to herself. "When Valentine's Day comes, I will not let her know that I even wanted a valentine."

But Pearl forgot her purpose, for when Valentine's Day came, she answered every call at the door, thinking, perchance, someone had left her a valentine, and when she heard a noise in the yard, she exclaimed, "O mamma, I do believe that is my valentine!"

With these words she ran into the little entry. Upon the dingy floor lay a small golden square. "Here it is; here it is. My valentine, and such a fine one!" she cried.

She stooped to pick up the valentine, but found there was nothing to pick up. She looked again. Still it was there, the bright golden square. Then the truth dawned upon her mind. Her valentine was simply a block of sunshine which was shining through a square of the side light.

At first Pearl felt somewhat disappointed. Then she grew brighter. "It's a valentine after all," she exclaimed, "a valentine that God has sent to show that he remembers me if nobody else does. Didn't I say that I would not care so much for a valentine as I would because somebody had thought of me, and isn't it sweet to know that God was the one who thought of me!"

Pearl ran back to her mother with a bright light in her face.

"Well, I'm thinking that you found a valentine," said mamma.

"And I did," answered Pearl. "It was one made out of sunshine; just think, one that God himself sent me."

When Pearl's mother learned what the valentine was, she thanked God that she had such a contented and trustful child.

Helping and Giving

In a sunny nook sat two disconsolate little boys. It was Aunt Esther's birthday. Uncle George was going to give her a pretty book of poems in memory of the event. Cousin Lester had saved up his pennies and bought her a nice handkerchief, Aunt Olive had made her an apron, and so on around the circle of friends. Molly and Sue, John and Henry, all had some gift for Aunt Esther,

But Bob and Ray had nothing. Some way they had not the means to buy anything, and their little hands were not strong enough to make what they might plan for the aunt they loved so dearly, and so they were very sad and thoughtful this bright morning.

"I wish I could give Aunt Esther something," said Ray, with a quiver in his voice; "she's always good to me."

"And me, too," was Bob's quick reply. "Don't believe there's another auntie like her in all the whole world. There wouldn't anybody else give us so many things as she does."

Ray had nothing to say to this. The two boys agreed perfectly on the point of Aunt Esther's goodness.

"But I don't see what we can do," Bob kept on, gloomily. "If I hadn't broke my jumping-jack, and lost my marbles, and left my rubber ball over to Millie's, I'd give her some of them."

And then there was silence for a little while. It looked very much as if Aunt Esther's birthday would go by unremembered by any token of love from these sorrowful nephews. By and by Bob's eyes rested on a big pile of wood lying loosely in Aunt Esther's back-yard, just as the hired man had left it the day before. An idea came into his loving little heart.

"Say, Ray," he said, more cheerfully, "I'll tell you what we can do. We can carry that wood in, and pile it all up nice in the woodshed. I guess Aunt Esther would be glad to have that done"

"All right," replied Ray. "If we can't give her anything, we can do something for her."

So at it they went. In an hour's time they had carried it all in, and piled it snugly under the roof of the shed.

Then they brought Aunt Esther out to see what they had done.

"This is our birthday gift, Aunt Esther," they said. "We hadn't anything to give."

Aunt Esther knelt down with an arm around each of the rosy-cheeked little fellows, and said, with a tear in her eye:

"My darling little men! you could not have done anything that showed me more plainly how you love Aunt Esther. Every time I come out here I shall think of your affection for me."

Then kissing each of them she led them away, their hearts full of joy that, after all, they had done something to make Aunt Esther's birthday brighter.—*The Pansy.*

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Policies written during the year	6,744
Insurance written during the year	$16,656,600.00
Emergency or Surplus Fund	1,027,796.08
Amount carried to Surplus Fund during the year	$236,362.59
Dividends paid to Policy-holders during the year	$174,533.72
Total Membership	35,064
Amount paid in Losses	$1,511,868.72
Total amount paid in losses since organization	$8,464,272.57

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Lent

BY NELLY A. TICKNOR

We love to keep Thy birthday, Lord;
With eager feet we press the way,
And deck Thy house and sing Thy praise,
And all the world keeps Christmas Day.

Thy resurrection, too, we mind,
And gather where the feast is spread;
And heap Thine altars high with flowers
When Thou art risen from the dead.

But we neglect Thy Lenten fast,
And let Thee tread that path alone;
And live for self and take our ease,
And wish the mourning days were done.

Oh! shameful! Lord, to treat Thee so;
Help us to share Thy Lenten fast;
Then shall we rise to Easter joys,
And keep the feast when Lent is past.

A Warning Against Impostors

The Protestant Episcopal City Mission, Philadelphia, has received the following communication from the English Mission House in Urmi, Persia, through the Rev. Ralph Milburn Blakeston, honorable secretary of the Archbishop's Mission to the Assyrian Christians:

SIR:—We ask your permission to warn your readers against all persons coming from this country to England, America, Australia, and all other countries, for begging purposes, whether they call themselves Assyrians, Chaldeans, Nestorians, Armenians, or by any other name. Many of the most worthless of these Christians have learned to travel to Europe to beg, nominally, in most cases, for themselves. Many persons in England have been deceived by them, even those universally known to be most astute, and the amount of money that has been wasted in this way is most lamentable. It not only does no good to the people whom it is wished to benefit but does them actual harm in encouraging them to give up their usual work for the more profitable profession of begging.

One man will make, say £100, besides paying his expenses. Of this he will pay about £5 for his school, if he has one, and spend the rest on himself; another man will invest his profits by lending them to his fellow Christians in years of scarcity at 20 per cent. interest; another will buy vineyards, another, villages, and so forth. All these are actual cases. If charitable people wish to help these, their Christian brethren, in the East—and they are in many ways deserving of help—the existing missionary organizations can be utilized, whether our own (the Archbishop's) mission or those of other bodies. The money will then be spent as the donors desire, but nine-tenths of that, at least, given to native "free lances" will be wasted. No native is authorized to beg for any of the recognized missions. We would add that these beggars show a wonderful versatility in their religion. They will one day be Baptists, the next, Anglicans, the third, Roman Catholics, and the fourth, Orthodox Easterns. No religion comes amiss to them if they can make money by it.

ARTHUR MACLEAN,
A. H. LANG.

English Mission House, Urmi, Persia.

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may be procured of the well-known seedsmen, Peter Henderson & Co., of New York, whose advertisement will be found on page 840 of this issue. Their offer is worth reading and accepting.

THIS WEATHER MAKES ONE THINK

of going to Hot Springs, Arkansas, for a few weeks. The Wabash is the most direct and popular line to Hot Springs. Write for handsome book giving full particulars. City Ticket Office, 201 Clark street.

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The Santa Fe has established a low first-class excursion rate to Los Angeles, San Diego, and San Francisco, Cal., and return.

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Send for copy of illustrated descriptive book, To California and Back. It is free. For cost of tickets, and all other information, call upon the nearest agency of the Santa Fe Route, or write to Jno. J. Byrne, 719 Monadnock Block, Chicago.

A DISAPOINTING FLOWER GARDEN

—A thing of a bloom or two, shriveled leaves, sticks, and bare ground—smiled at by your friends—laughed at by your family. Nearly all amateur gardeners have such experiences, but they can frequently be avoided by a wise choice of seeds. The products of the Storrs & Harrison Co., Painesville, Ohio, have a happy habit of taking root and growing under more than ordinarily adverse conditions. This firm has 28 greenhouses, and 1,000 acres of ground, where are raised trees, shrubs, vines, roses, bulbs, plants, seeds, etc. They are making a special 50c offer now that is well worth taking. An elegant annual of 168 pages will be mailed free on application to Storrs & Harrison Co., Painesville, Ohio.

CHICKENS HATCHED BY STEAM.

A few years ago the suggestion that chickens would ever be hatched by steam would have brought down no end of ridicule on the head of the prophet, and yet to-day steam is recognized by experts to be the most efficient means of incubation. A clear illustration of this is found in the well-known Excelsior Incubator, manufactured by George H. Stahl, of Quincy, Ill. The introduction of the Excelsior Incubator, and its improvement from time to time, marks a new era in the poultry raising industry. Built upon the best lines, fitted with improved automatic device, that never fails to accurately regulate the temperature and the moisture as demanded by the laws of nature, it can always be relied upon to hatch a much larger percentage of fertile eggs than the ordinary hatcher, at about two-thirds the cost and trouble. Those who are now engaged in poultry raising, and those who are studying its possibilities as a source of profit, will do well to send 6 cents to Mr. Stahl for his catalogue.

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"Our Home on the Hillside," at Dansville, N. Y., as it was originally known, has left its imprint upon mankind as no other health institution in America has done. Dr. James C. Jackson, its founder, will leave behind a more enduring monument than one of bronze, as in the memory of thousands of patients who have within its walls learned the laws of health, it will ever be the fountain head of knowledge and source of strength in this connection. In the now famous "Granula"—the incomparable food, Dr. Jackson has given humanity a priceless blessing, as to many it is both the way to health, and the means of retaining it when once regained. It contains all the nutritious properties of the unequalled Genesee Valley Winter Wheat in such form and proportions as to be quickly digested and thoroughly assimilated by the entire body, and is a remarkable remedy for certain diseases. If regularly and persistently used it will not fail to remove Dyspepsia, Indigestion, and Constipation. It builds up the tissues rapidly, and clears the system of impurities. Manufactured solely by Granula Food Co., Dansville, N. Y. Trial box 25c. Book of recipes free. Many of America's most prominent people use it daily, and endorse it publicly.

Foods

TALKS WITH MOTHERS.—No. 2.
FEEDING THE BABY.

Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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Memorial to the Rev. Dr. Peters

EDITOR OF THE LIVING CHURCH.—Will you, in the interest of philanthropy, and of the memory of one of the most philanthropic of men, kindly insert the following extract from the *New York Evening Post* of Jan. 18, 1894? I can say, from personal knowledge, that the late Dr. Peters devoted his life, and labors, and means, to the relief of the woes of his fellow creatures to an extent that is rarely witnessed among us. He deserves to be gratefully remembered by all who sympathize with and honor such a life, and in no way could he be more appropriately and gratefully remembered than in the proposed memorial which is sketched below.

Faithfully yours,
GEORGE F. SEYMOUR.

Bishop's House, Springfield, Ill., January 26, 1894.

A NEW PARISH HOUSE

The important services to religion and charity rendered by the late Rev. Dr. Thomas M. Peters during his more than fifty years' connection with the parish of St. Michael's, are to find grateful recognition in two memorials, one a parish house adjacent to the newly erected church, and the other a fund to provide a permanent income for the Sheltering Arms. The latter institution, designed to shelter and save neglected children, was founded by Dr. Peters, who at the start threw open his own house for its work, and for thirty years devoted to its interests a large share of his attention. During all that time the institution has been wholly dependent for support on voluntary contributions. It is now proposed to establish a memorial endowment fund, the income from which will be available for current expenses. A beginning has been made by two subscriptions of $20,000. The Sheltering Arms, which has become one of the best known charities in the city, is located at 129th st. and Amsterdam avenue.

The memorial parish house is intended to complete the work which Dr. Peters had so much at heart—the erection of a free church adapted to meet all the religious needs of a crowded city parish. For many years Dr. Peters and his friends labored to realize this purpose, and a large measure of success has already followed. The present St. Michael's, a large and handsome edifice, is entirely free from debt of any kind, though to accomplish this result the interior is still unfinished in some details. The church is absolutely free to every one, there are no paid sittings, and the services are supported by voluntary offerings. It is open all day, so that any who wish, can use the church, as they have opportunity, for purposes of rest or devotion.

Dr. Peters intended to supplement this work by a parish house, for the use of guilds, societies, etc., connected with St. Michael's, and it is now proposed to carry out his wishes by a memorial edifice such as he had planned. The land is already provided. The building will cost about $60,000, and an appeal is made to those who value the services of Dr. Peters to join in this appropriate memorial. The treasure of the parish house fund is E. L. Tiemann, 573 W. 155th st., and the treasurer of the endowment fund is Mr. C. W. Maury, at the Sheltering Arms, 129th street and Amsterdam avenue.

It gives one some idea of the magnitude of the charitable and religious work carried on by Dr. Peters to learn that the institutions and parish activities which he superintended call for an aggregate expenditure of $50,000, nearly all of which must be met by gifts.

BINDING CASES

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson Binding Cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price, 75 cents each. Addres

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Subscription Department

Our subscribers and others may find it to their advantage to secure one or more of the articles mentioned below. They will be given free of cost, except for carriage, to those securing new subscriptions. These articles are all first-class, made by well-known Church Furnishing houses.

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1 Alms Basin, plush centre;
or 1 Pair of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1½ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board.
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No. 3. FOR 6 SUBSCRIPTIONS—
1 Pair Altar Vases, 7½ in. high.
or 1 Pair Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell·
or 1 Silk Banner;
or Nos. 1 and 2 (above.)

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I Lectern, wood;
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or 1 Pulpit Lamp;
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No. 5. FOR 10 SUBSCRIPTIONS—
I Pair Altar Vases, 9 in high;
or 1 Brass Altar Desk;
or 1 Hymn Board;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pair Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
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or 1 Pair Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Processional Cross, jewelled
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished brass;
or 1 Silk Banner;
or 1 Pair Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 36 in. high;
or Nos. 7 and 8 (above).

No. 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
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* Other combinations may be made, enabling parishes to secure what is most needed for the church. Address,

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By buying 20 acres a purchaser can have it set out and tended for three years on shares, receiving back 10 acres of orchard bearing sufficient to pay expenses at once. After that, the yield increases very rapidly.

For further particulars, address

A. L. REED, Manager,
WHITTIER, CALIFORNIA.

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is clear, sweet, sound and free from disagreeable taste and smell—a product obtained after years of scientific research It is

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Map of the United States

A large, handsome Map of the United States, mounted, and suitable for office and home use, is issued by the Burlington Route. Copies will be mailed to any address, on receipt of fifteen cents in postage, by P. S. EUSTIS, Gen'l Pass Agent, C. B. & Q. R. R, Chicago, Ill.

The Sleep of Children

Infants, and children of all ages, require more sleep than grown people, because their impressible nervous systems could not bear, during their waking hours, the prolonged strain to which they would be subjected. But they require more sleep mainly because, while sleeping, all the vital powers are concentrated on building them up, instead of being diverted to muscular movements, and other influences which would interfere with this concentration.

If children are wakeful and restless, it is an indication that something is wrong, and that something will generally be found to be improper or excessive feeding, clothing too tight or too warm, or confined and impure air.

When a child is restless and sleepless these are the things to be looked after first; and stupefying drugs, such as paregoric, soothing syrups, etc., should never be resorted to, except by the advice of a physician. These child slaughtering preparations are to be found in almost every household; and mothers too often, not only give them themselves, but even leave them in the hands of an ignorant and irresponsible nurse, who is but too ready to dose the helpless little one in order to secure her own repose.

If mothers knew the dangers of opiates to their children, surely they would not give them on every trivial occasion, because:

1. The brains of children are very susceptible to such impressions, and are naturally prone to inflammation and congestion.

2. Opium in all its forms greatly increases the tendency to these grave disorders, which cause the death of the majority of children.

3. The smallest dose will sometimes cause fatal depression; and the frequent use of such drugs will result in a state of chronic engorgement of the blood vessels of the brain, which, from the slightest cause, will give rise to convulsions, dropsy of the brain, or some other no less fatal disease.

4. The brain is the fountain and mainspring of life, and if it is disordered the whole vital machinery is deranged and out of gear; and therefore, it is just as impossible for the human machine to perform its function as it is for a watch to run when the mainspring is out of order.

5. Opiates derange the stomach, which is regulated by the brain and nerves, and thus the healthful supplies, absolutely necessary for the growth and health of the child, are cut off.

6. Through the same influences the action of the heart is interfered with; and thus are all healthful supplies of blood to the system interrupted.

7. The breathing becomes slow and laborious, and the blood is not purified in the lungs.

8. As a consequence of all this, the poor child wastes in flesh, becomes pale in color, bloated and dropsical, shrinks to skin and bones, and sinks to the tomb—the victim of ignorant drugging, to be placed besides the countless short graves of the cemetery. And then, the mother often attributes her misfortune to a "mysterious dispensation of Providence," to cold, or to anything besides the true cause—death from over drugging with narcotics.—*Unidentified Exchange.*

THERE is little use in insisting on a pure water supply if equal care is not shown in using pure ice wherever it is brought into direct contact with the articles that are to be cooled In Paris it has been found that much of the natural ice comes from a place polluted by the entrance of a sewer. It is proposed to enforce the use of artificial ice made from spring water or from river water that is sterilized by heat, wherever the ice comes into direct contact with the substance to be cooled. Fish, a food that is often placed in direct contact with the ice, has been known to develop a poison causing illness.—*Boston Transcript.*

FOR SLEEPLESSNESS

USE HORSFORD'S ACID PHOSPHATE

If you are a poor sleeper, not only do not forget to put on your night-cap, but on retiring also take a night-cap of Horsford's Acid Phosphate, to make assurance doubly sure.

HERE IS Something IN Flowers, Both new and distinct.

NEW SWEET SCENTED PANSIES.

NEW HYBRIDS, in which are blended the rich perfume of the Violet, with all the beauty characteristic of the Pansy.

This new race is the happy result of crossing Pansies and Alpine Violets, and no American garden in 1894 will be complete that does not contain them.

THE FLOWERS OF THE NEW FRAGRANT PANSIES RETAIN THE DELIGHTFUL PERFUME of the violet, combined with form, size and colors of the pansy. In fact, critics consider that the flowers of this new class are even more beautiful than pansies, the colors of the selfs being purer and the blotchings, markings, pencilings, etc., of the variegated sorts being more delicately blended.

THE PLANTS OF THE NEW FRAGRANT PANSIES possess the hardy, tufted or spreading habit of the wild violet and continue to grow and bloom in increasing abundance for years.

PRICE, PER PACKET, OF SEEDS IN MIXED COLORS, 25 CENTS.

A complete description and colored plate of this new floral beauty will be found in our **1894 Catalogue** of **"EVERYTHING for the GARDEN,"** which we will send **FREE** with every order from this advertisement, when this paper is mentioned. If Catalogue alone is wanted, it will be mailed on receipt of 20 cents. As every copy, however, with postage, costs us 25 cents, you will find it more advantageous to order the **NEW SWEET SCENTED PANSY** and get for nothing a catalogue of 160 pages, containing nearly 500 engravings and six beautiful colored plates—in fact, the most superb publication of its kind ever issued. Postage stamps accepted as cash.

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